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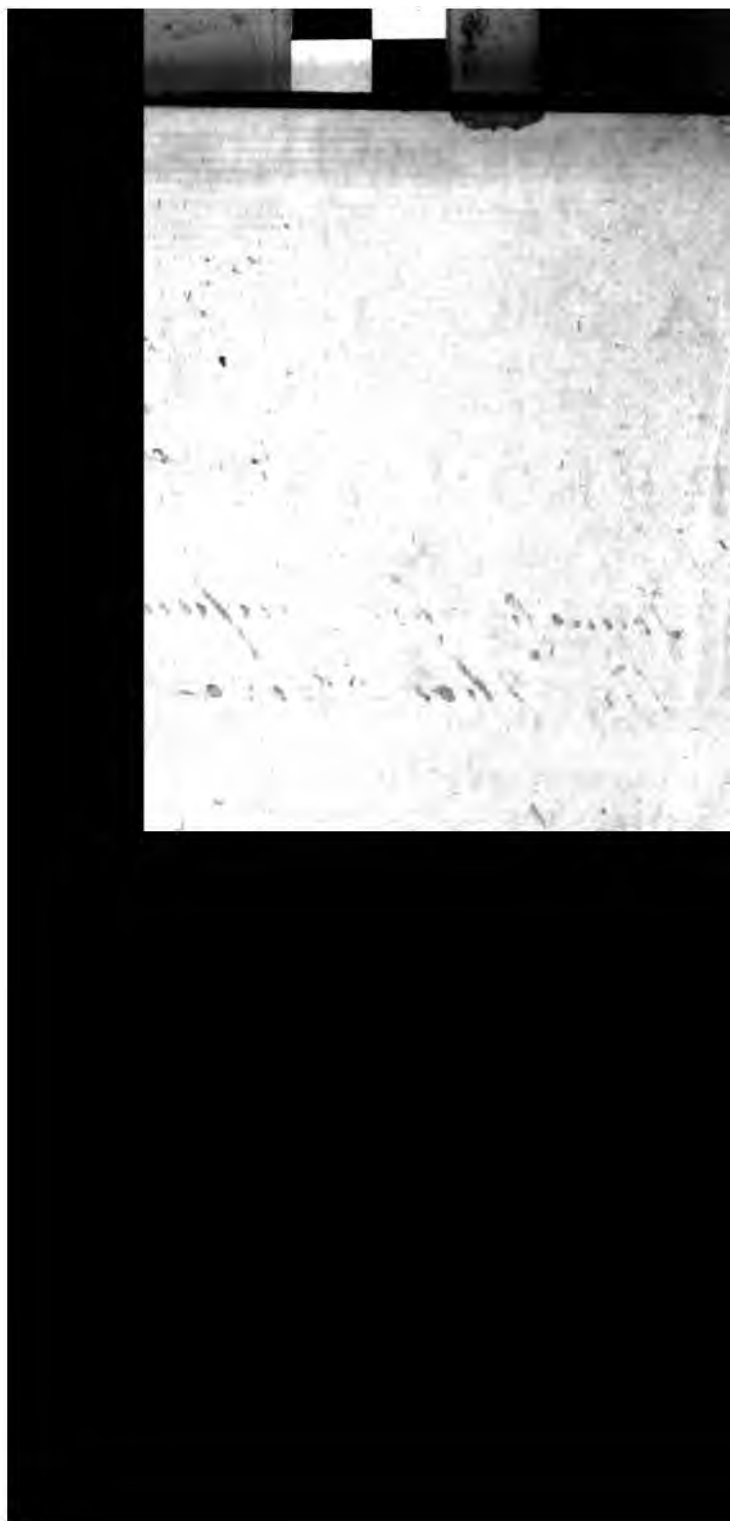
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By the propriety of  
Thos More







**A REGULAR, HISTORICAL**  
**A C C O U N T**

**Of the FIRST RISE of the**  
**R E F O R M A T I O N,**

And of its **PROGRESS** during the First Eleven Years, in **GERMANY, SWITZERLAND, DENMARK** and **SWEDEN**: As carried on by **LUTHER, ZUINGLIUS, MELANCHTON, CARLOSTADIUS, OECOLAMPADIUS, OLAUS PETRI, &c.**

And also, by **STORK, MUNCER, PFEIFFER** and **HUBMEYER**, Chiefs of the Anapabists.

Of some **ATTEMPTS** made towards a **REFORMATION** in **FRANCE**, by **LEWIS BERQUIN, JOHN CLERK, AMADEUS MESGRET, WOLFGANG SCHUTH, PETER CAROLI, &c.**

Collected and translated from the twenty-fifth and twenty-sixth Volumes, and beginning of the the twenty-seventh of **FLEURY'S ECCLESIASTICAL HISTORY**.

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By **W. H.**

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**C O R K E:**

**Printed for the AUTHOR.**

**MDCCLXIV.**

*110. i. 195.*

Reader will please to take notice of the following Errors which happened in the Press, as the Author could not attend.

p. 5, line 23, for, of *Wittenberg*, read, in *Wittenberg*. p. 9, read, Eve of *All Saints*; p. 13, l. 27, blot out, *to sue*, l. 28, read *have*; p. 39, l. 4, for *side of Italy*, read, coast of *Italy*; p. 53, l. 28; and elsewhere, for *Evangelical Councils*, read, *Evangelical Counsels*; p. 56, l. 25, for *chapple*, read, chapel; p. 77, l. 12, for *condemning*, read, condemning him.; p. 77, l. 13, for *scriptures*, read, scripture; p. 79, l. 6, for *no more than*, read, no more what; p. 86, l. 32, for *effects*, read, effect; p. 112, for *member*, read, *members*; p. 168, l. 34, for *St. Thomas*, read, *St. Thomas*; p. 179, l. 7, for *intercession*, read, *intercession*; p. 200, l. 19, for *queen-mother*, read, queen, mother; p. 234, l. 7, for *flight*, read, flight; p. 237, l. 24, for *Gentiles*, read, *Gentiles*; p. 257, l. 3, for *souls*, read, soul; and in the next line, for *the holy writ*, read, *holy writ*; p. 272, l. 3, for *pay*, read, *pay*; l. 24, for *the manner*, read, the same manner;



## The P R E F A C E.

**A**S *Mons. Fleury's Ecclesiastical History, together with the Part that serves as a Continuation to it, and goes under the same Title, is universally allowed to be the most complete and most impartial Work of the Kind ever published, I thought the History of the Reformation, during the first eleven Years, which is interspersed here and there in the 25th and 26th Volumes, and beginning of the 27th, but in distinct Numbers or Sections, and which I have endeavoured faithfully to collect and translate, might be acceptable to those of any Sect or Profession, who would be curious to know the Cause, Progress and Events of that Great Revolution in Religion. No one, in my opinion, who pretends to any Share of Knowledge in History, ought to be unacquainted with so important an Affair as that of the Reformation; an Affair which has occasioned Rebellions and civil Wars in many Parts of Europe, particularly in Germany, of which you have here an ample Account, taken from Authors of undoubted Credit and Veracity (all quoted in the margin) who were, for the most Part, eye-witnesses of those dismal Scenes; and has also sowed the Seeds of Rancour and Animosity in the Hearts of People, who imagined that every one was obliged to think as they did; but this unchristian Aversion to our Fellow-Creatures on account of the Difference of Religion, is now, in a great Measure, removed, and appears only among the weaker Sort, who are biassed through Ignorance, or Prejudice of Education, and who, generally speaking, know but little even of the Religion they profess, much less of any other.*

*public execution of all that has been transacted in the  
public Conferences and Diets to settle the Affair  
of Religion, and in Councils to suppress and prevent  
innovations.*

*As to the Style, it is humbly submitted to the  
consideration of the candid Reader, who cannot  
find much Elegance in a literal Translation,  
those to follow as near as the different Idiomatic  
Languages would admit of, in order to be  
as I could to the Author's meaning.*

T H E  
H I S T O R Y  
O F T H E  
R E F O R M A T I O N,  
B O O K C X X V.

**L**EO X: whose former name was *John de Medicis*, elected Pope the 11th of *March* 1513, at the age of thirty-six, being of a rich and potent family, and naturally inclined to magnificence, undertook to finish the sumptuous building of *St. Peter's church*, in the year 1517, which his predecessor *Julius II.* had begun. But his Treasury being drained by his immoderate expences, he sent plenary Indulgences into all the kingdoms of the Christian world, which *Monfieur de Thou* says, he was persuaded to, by *Laurence Pucci*, Cardinal of *Santi Quatro*, who was in great favour with him. With this View he granted these Indulgences to all those who would contribute towards building the Church. on such easy conditions, that one must have been very careful of his Salvation not to gain them. In the mean time, that there might be some order observed in levying the money that was thence to accrue, all Christendom was divided into different districts, and

Anno

1517.

Book 123.

No. 65.

66.

Book 125.

No. 29.

Leo X. publishes Indul-

gences for

the building

St. Peter's

church.

Cochlæus,

&amp; Surita. De

Thou, hist.

l. 2.

Raynald,

an. 1517.

Guicciard.

lib. 13.

B

Collectors



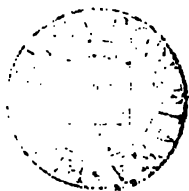


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**C O R K E:**

Printed for the **AUTHOR.**

**MDCCLXIV.**

*110. i. 195.*

it it was possible for a simple Monk to shew  
pontifical power, which was built upon fictions;  
so that despising *Luther's* clamour, he  
continued the preaching of Indulgences to  
be published, and ordered to be published  
everywhere, that there was a strong effort to be made  
against the *Turks*, and exhorted all Christians to  
contribute, according to their ability, to the  
conduct of a war, which he called important; and  
said, would procure them many temporal  
advantages, and moreover, an exemption from the  
Purgatory, provided they would put their  
condition to gain the Indulgence by their  
the imprudence of his Preachers, and particularly  
*Tetzel*, spoiled all, and strengthened *Luther*  
himself, who still continued his declamations  
against the Pope's Preachers, and by his assurance brought  
many to his side. Both parties went contrary to the  
decisions of the Church, the Pope's Preachers  
manifesting too much the power of Indulgences,  
*Luther* in lessening it too much.  
Thus each party abused the doctrine of

that in granting them, it is necessary to observe a moderation conformable to the antient and laudable practice, lest the discipline of the Church may be enervated by too great a condescension; that many abuses have crept in, which gave occasion to some people to vilify Indulgences, and that care must be taken to retrench them; above all, that those base and shameful gains which are made by unfaithful commissioners, under pretext of giving the benefit of an Indulgence, must be abolished; that the Bishops are obliged to suppress other abuses, which may be introduced by superstition, ignorance, irreverence, or otherwise; to the end, that, when they are removed, the grace of the holy Indulgences may be dispensed to all the faithful, in a pious, holy, and incorrupt manner; no self interest must appear, that the whole world may be convinced, that these treasures of the Church are employed, not for covetousness, but piety; that the Popes who appeared the most inclined to conform themselves to the intentions of the Church, thought it their duty to suppress the too great desires of Indulgences in the faithful, desires which often proceed from nothing but ignorance or sloth: that, as *Bellarmino* says, the spirit of impenitence may not be encouraged, that the discipline of the Church may not be slackened, nor the obligation taken away, of expiating their sins by satisfactory works proportioned thereto; of which an indulgence is but a supplement.

ANNO 1517.  
Book 125.

Conc. Trid.  
Sess. 21. de  
Reform. c. 9.

*Bellarmino*  
tractat. de  
indulgent. l.  
2. c. 12.

It is by these rules, that the merit of an Indulgence is to be judged; as it is on the same rules that depends the solution of a question, proposed by cardinal *Bellarmino*: Whether, in a man, who intends to gain an Indulgence, there be any other disposition required, than that of being in the state of Grace, and performing the works ordained for that purpose by the Church? Upon which, he says,

No. 36.  
Confirmati-  
on of this  
Doctrine.

*Bellarmino*  
tract. de in-  
dulg. l. 2. c.

... ..  
e, among so great a number of Chri  
visit Churches at the time of station  
r like Indulgences. *Cajetan's* reason is  
who has it in his power to make satisfacti  
by himself, and will not, is unworthy o  
the satisfaction of another applied to  
ecause it would be shameful and unreasona  
eg of a friend to satisfy for us, if we ha  
s wherewithal to satisfy. 2. That in a  
lated state, the public money is never lai  
ischarge the debts of particulars, who hav  
e of their own to pay them. 3. That  
s of Indulgences it is always noted, tha  
granted to those who are truly penitent  
that refuse to yield worthy fruits of Pen  
not truly penitent. 4. That he on whor  
fessor has laid a penance suitable to his cr  
r has accepted it sincerely, and with a c  
ulfilling it, and then he ought to perform  
ise, or with an intent of not fulfilling it  
is quite unworthy of pardon; because  
ence does no more than supply the pl

and published ninety-five propositions, in which Anno  
 he clearly explained what he thought of Indulgen- 1517.  
 ces. These theses were sustained and published at *Book 125.*  
*Wittenberg*, in the year 1517, the *X* of All Saints, *ave*  
 and sent to *Albert*, Archbishop of *Mentz*, to whom  
*Luther* wrote, to beg that he would remedy the  
 great disorders occasioned by the Questors of indul- *Luther main-*  
 gences, and undeceive the people, who, seduced by *tains Theses*  
 the sermons they heard on that subject, believed, *in 95 Propo-*  
 that by giving some money, they were assured of *sitions upon*  
 their salvation, without taking the trouble of pro- *Indulgences.*  
 curing it by worthy fruits of penance: He wrote *Epist. Lu-*  
 the same thing to the Bishop of *Brandenburg*. As *theri ad Al-*  
 it is easy to pass from one subject to another, *bert. Mo-*  
*Luther*, after having explained his thoughts on indul- *gant. t. 1.*  
 gences, fell upon justification, and the efficacy of  
 the sacraments, and without denying in the begin-  
 ning, that the Church had the power of granting  
 Indulgences, insisted they were no more than a re-  
 laxation of the punishments enjoined by the canons  
 alone, and that they regarded only the living, but  
 were of no use to the dead, who being no more  
 subject to these canonical punishments, could have  
 no benefit by Indulgences: and consequently, that  
 they procured no relief for the souls in purgatory,  
 nor remitted the punishments due to their sins. He  
 also maintained, that it is not by virtue of the pow-  
 er of the keys, that the Pope gives an Indulgence  
 to the dead, but by way of suffrage, and that an  
 Indulgence rarely remits the whole punishment; that  
 contrition could remit both the guilt and the punish-  
 ment; that it is useless to have recourse to indul-  
 gences, which will damn, along with their Mas-  
 ters, those who put their whole confidence in them.  
 In the mean time, that as an indulgence is a decla-  
 ration of pardon obtained from God, it is not to  
 be despised; but that we must not preach that it is

to

...more, who by pe  
...mon are entitled to an entire forgiveness  
it is better to exhort the faithful to expiate  
by penitential works.

He comes next to some propositions wh  
thers upon his adversaries, and to the abuses  
reprehends in them. He says, and that justly,  
are wrong in teaching that indulgences free  
the guilt of sin, and the entire punishment  
t; that as soon as one has given some al  
boul which he intends to deliver out of pu  
ies off straight to heaven; that by their  
nner is immediately reconciled to God,  
by other good works; he accuses them  
ting upon the people contrary to the Pop  
ntion; of forbidding to preach in other  
es, in order to have the greater congrega  
: sermons they made on indulgences; of  
; in a scandalous manner, that the Pope's  
nces have so much virtue, that they cou  
re a man, who, by supposing an impos  
uld have violated the Mother of God; t  
s with the Pope's arms is equal to all  
: in 1521

church built at the expence of the faithful ; if it be said, that the Pope in the distribution of his Indulgences, seeks nothing but the salvation of souls, why does he suspend the antient Indulgences, which ought to be equally efficacious ? He adds, that the people would not ask those questions, if Indulgences were preached according to the intention of the Church ; and to shew that he intended neither to attack nor abolish them, he expresses himself in these terms, in the seventy-first proposition : “ If any one denies the truth of the Pope’s Indulgences, let him be accursed.”

Anno 1517.  
Book 126.

In the next place *Luther* came to these two articles ; he said, that that which justifies us was nothing in ourselves, and that we are justified only because God imputes to us the righteousness of Jesus Christ, as if it were our own, and because, in effect, we can appropriate it to ourselves by faith ; and this justifying faith, according to him, consisted in believing, every one in his own heart, that all our sins were forgiven us ; one was justified, he said, the moment he believed with certainty he was so ; in the mean time, one was not sure of the sincerity of his Repentance, because he says, he was not even sure that he had not committed many mortal sins in his best actions, on account of the lurking vice of vain glory and self-love, building upon the distinction he made between the works of men and those of God ; as if the good works of men were not at the same time the works of God, whereas he produces them by his grace. In these propositions we see him wandering here and there, because he quits the path of the true faith. Among other propositions which he advanced every day, there was one that turned the people against him. Whilst *Germany*, threatened by the *Turk*, took proper measures to oppose him,

No. 39.  
*Luther’s*  
sentiments  
upon Justification, and  
the Efficacy  
of the Sacraments.

*Luther.*  
Serm. de Indulg. fol. 68

*Luther*



the commissioners for the publication of tracts, published one hundred and six papers, contrary to those of *Luther* ; but in order to oppose the excesses of that Heretic, he himself fell into other excesses.

These theses, which were sustained at Frankfurt on the *Oder*, imported, that satisfaction is the part of the penance enjoined by the Priest, and that the Pope could make use of his power to remit the whole punishment. *Tetzel* answered, that the faithful are not exempted from good works, and mortifications which heal and preserve us ; that the Ministers of the Church not only forgive sins, but that they truly forgive sins by the sacraments, and by virtue of the power of the keys ; that sins are not forgiven without the sacrament of Penance ; nevertheless that contrition can supply the place of it in a case of necessity ; that it only changes the eternal into a temporal punishment, to be suffered in the other life ; that the Church can enjoin punishments to be suffered in this life, and that it is better to send a penitent into the next world with a light penance, than into the next world with a heavy one.

## The REFORMATION.

1

tics, Schismatics, and the Impious, are sometimes An-  
excommunicated after their death ; that the Pope, 171  
in granting a plenary Indulgence, intends not only <sup>Book</sup>  
to remit the punishments which he has enjoined,  
but all punishments whatsoever ; that it is not true  
that the Pope remits to the souls in purgatory, no  
more than the punishment which they should have  
suffered in this life, according to the canons ; that  
in order to receive the grace of an Indulgence,  
contrition is not necessary ; that attrition is suffi-  
cient, which, with the Sacrament, renders a man  
contrite ; that the Pope can apply an Indulgence,  
by way of suffrage, to the souls in purgatory, tho'  
he may not have the power of the keys over them,  
and that there is no absurdity in saying, that a soul  
may go to heaven the moment that some alms  
are given to that intention ; that one may be mo-  
rally sure of having gained an indulgence, the vir-  
tue whereof we may highly extol, and yet recom-  
mend the practice of good works ; that an Indul-  
gence, tho' less meritorious than charity, remits  
the punishment more speedily ; that spiritual alms  
being preferable to the temporal, that person  
merits more, who redeems his sins by an indul-  
gence, than he who gives alms to the poor, unless  
they were in extreme necessity ; that tho' we have  
no precept to sue for the remission of sins by in-  
dulgences, yet there is a counsel, and that the  
people ought to be informed, that faith, devo-  
tion, and confidence, are necessary to render an  
Indulgence profitable ; that the treasures of the  
Church are the merits of the saints ; that though  
sins be never so heinous, they can be forgiven by  
an indulgence to those who are truly contrite ; that  
Saint *Peter*, all his Vicars, and even Pope *Leo*  
himself, had an equal power, and the same autho-  
rity in the Church.

*Tetzel,*

spending more time in preaching than the Gospel, and other reproaches. solves the Questions which *Luther* had proposed in the name of the faithful, and says, as to the first, that as Jesus Christ cannot entirely abolish sin, so neither can the Pope, by his orders deliver all the souls out of Purgatory. The second, that Anniversaries, being for ever, ought not to be suppressed after the death of the souls of the founders; as they are not useless, because they serve to the relief of other souls, for the improvement of the living, and the increase of honour. With regard to the third, that canonical punishments are no longer necessary, because of the weakness of penitents, yet are always the same punishments which are remitted to them by indulgences. As to the fourth, that the Church is more thro' piety, than avarice, that the Pope cannot St. *Peter's* Church at his own expense, but may have it in his power to procure means for remitting their sins for those who shall con-

ed by God himself; that his jurisdiction is immediately over all Christians; that he is above the universal Church and Council; that his judgment in matters of faith is infallible; that there is honour and respect due to him in all things; that it is to the Pope and not to the universal Church the power of the keys has been given; and that he alone has the power of granting, plenary Indulgences; that there are many catholic truths, which are not in the Holy Scripture; that the truths defined by the Holy See are catholic truths; that they who doubt these truths, who teach new doctrines, who oppose the privileges of the church of *Rome*, who publish scandalous propositions, are Heretics, and rash, against whom the Faithful ought to be on their guard, and that those who follow them, or adhere to their sentiments, are Heretics also; which he applies to *Luther* and his followers. These two theses of *Luther* and *Tetzel* were like a challenge between both parties, and the beginning of the quarrel which soon after disturbed the Church, and occasioned that cruel Schism by which she was torn.

*Luther* had talents, and besides was sensible that he was protected by *Frederick* Elector of *Saxony*, who esteemed him, and honoured him entirely with his favor. *Tetzel* with less knowledge had a genius no less subtil, and his charge of commissioner and Inquisitor of the faith got him much authority. *Luther*, whilst he advanced those bold and false propositions, and railed severely at the abuse of Indulgences, gained the good-will of the people, affected outwardly a great deal of humility, and protested that he waited with respect the judgment of the church, so far as to declare in express terms, that if he did not abide by her determination, he would consent to be treated as a Heretic. In short, all that he said was full of submission

Anno  
1517.

Book 125.

...they carried their animosity to  
*Tetzel*, as Inquisitor of the faith, got *Luther*'s  
publicly burnt. *Luther*'s disciples  
for their Master, burned likewise the  
*Dominican* publicly at *Wittenberg*.

The Indulgences made a noise also in the  
is of the North, as they did in *Germany*.  
tenth had impowered *Angelus Arcembold*  
ity of Legate in the North, to publish  
e; but this prelate used his power immoderately  
he levied great sums of money in *Denmark*  
h he turned to profit every way. Going  
ards into *Sweden*, he there obtained leave  
Regent to publish his bulls of Indulgences  
ng secured this right, made up immense  
t: He also made use of his interest with  
nt to reconcile him with the Archbishop of  
al; but the regent having represented to him  
reasons which he had for suspecting the  
op, and the connections which that prelate  
with *Christiern* the second King of *Denmark*  
old could obtain nothing, and dropped the  
conciliation. *Christiern* having commenced

## the REFORMATION.

17

where the Senate brought him to a trial, and condemned him to be stripped of his Archbishoprick, and to retire into a monastery to do penance. The fortress of *Steck* was demolished, and the Archbishop after having made his resignation in open Court, dispatched a messenger privately to *Rome* to complain of the violence that was done him. Upon these complaints *Arcemboldi* was ordered to go back to *Sweden*, and to threaten the Regent with excommunication if he did not reinstate the Archbishop. On the refusal which was made, *Leo X.* laid the kingdom of *Sweden* under an Interdict, and excommunicated the Regent and the Senate. The Archbishop of *Lunden* in *Denmark*, and the Bishop of *Odensee*, were charged with the execution of the Bull, and *Christiern II.* was intreated to back it. The Regent in the mean time made a seizure of the sums which were due to *Arcemboldi* in *Sweden* by the distribution of the Indulgences. All these troubles gave *Christiern* an occasion of possessing himself of the Kingdom of *Sweden*, where he committed unheard of cruelties.

Anno 1517.

Book 125.

No. 473

Pope Leo X. his Bull against the Regent of Sweden.

The year following Doctor *John Eckius* Professor of Divinity, and Vice-chancellor of the University of *Ingolstadt*, perceiving that *Luther's* party was daily increasing; thought that the Interest of Religion required that he should join *Tetzel* to attack him. He began with remarks which he made on *Luther's* propositions; wherein he asserts, that the Sacraments of the New Law are efficacious of themselves: that as the Sacrament of Penance forgives not the guilt, according to *Luther's* principles, it ought to remit the punishment, and that as the Ministers of the Church can declare the guilt forgiven, in like manner a Priest can declare to a dying Person, that the canonical

Anno 1518.

No. 71.

Eckius makes Remarks against Luther's Propositions.

Rayn. an. 1518. a. 91

... .. that they grant an Ind  
way of Suffrage, that lessens nothing of  
that as one can fulfil a penance in the fl  
it is probable that one may also gain an  
in the state of Sin. *Eckius* in this wor  
that all those who are truly contrite obta  
all that the remission of the punishme  
their sins, without Satisfaction; that S  
must be distinguished from Merit, and  
Indulgence one is exempted from satisf  
not meritorious works; that the Treasu  
dulgences are the Merits of Jesus Chri  
are applied to us by the Pope. Lastly,  
*iber's* Propositions inspite a contempt f  
thority of the Pope, and for Indulgences,  
capable of causing insurrections.

*Luther* in answer to *Eckius* published c  
ses on Penance, wherein he prefers the  
of the Guilt, to that of the Punishment, :  
tains that this remission is not founded on  
ner's contrition, nor on the Priest's po  
on a faith in this Promise of Jesus Chri  
*for ever thou shalt have* ...

## the REFORMATION.

19

“ lieve firmly that you are absolved, and you are  
 “ immediately absolved, let your Contrition be  
 “ what it will : All consists in believing without  
 “ hesitation that you are absolved.” Whence he  
 concluded, that “ it mattered nothing whether  
 “ the Priest baptized you, or gave you the Abso-  
 “ lution in jest or earnest, because in the Sacra-  
 “ ments there was but one Thing to be feared,  
 “ which was, not believing firmly enough that all  
 “ your Sins were forgiven you as soon as you  
 “ could prevail on yourself to believe it.”

Anno  
1518.

Book 125.

He added, that the Sacraments of the New Law are not so far self efficacious Signs of Grace, as to require no more than to have no obstacle in their way ; that the difference which ought to be made between the Sacraments of the new and old Law is, that the latter were established only to purify the Flesh, whereas the former serve to purify the Soul ; that one is not obliged to confess all his mortal Sins, that being impossible, because he is not sure of not having committed many mortal Sins in his best actions, on account of the hidden vice of Vain-glory or Self-love. He carried the matter still farther, for in other Theses sustained 26 April in the Monastery of the *Augustinians* of *Heidelberg*, while the Chapter was held there, he had invented this Distinction between the Works of Men and those of God ; that the works of Men, tho' they should be always fair in Appearance, and seem good in all probability, were mortal Sins ; and that, on the contrary, the works of God, tho' they may be ill-favoured and appear bad, are of eternal Merit. And a little after he says, that all the works of Men would be mortal Sins, if they did not apprehend that they were so, and that one could not avoid Presumption nor have true hope, if he did not dread Damnation in all his actions. He afterwards encounters Free-will, which he looks upon

Interpropof.  
Heidelb. an.  
1518. Pro-  
pof. 3, 4, 7,  
11.



itions, in which he asserted that Man has no  
y in him to do good ; that all that is done  
Grace is Sin ; and others.

Though all these propositions were mani  
ors, yet he still shewed great submission ;  
tested that he was not so rash as to prefer  
particular opinion to that of all others, and  
to *Jerome* Bishop of *Brandenburg* his Dioces  
late, that he waited with respect the jud  
of the Church, and as he knew that he  
peached before the Pope as a Heretick b  
Divines, he wrote very submissive letters  
X. with a protestation of receiving t  
tence which he should pronounce upon h  
trine, as that of Jesus Christ himself. T  
letter is dated *Trinity Sunday* : “ Most h  
“ ther (said he) I prostrate myself at you  
“ nefs’s Feet, and offer myself to you  
“ that I am, and all that I have ; give  
“ Death, call or recall, approve or reprove  
“ please, I shall hear your Voice as that  
“ Christ himself, who presides in you, a  
“ Godfather’s mouth : and if I have

He says again in his letter to the Pope, that he Anno  
 is greatly mortified to find himself in discredit with 1518.  
 his Holiness, being taken for a Heretick, or at Book 125  
 least an Enemy to the Holy See, who opposes it's No. 74.  
 Authority; but that he relied on the purity of his Luther's  
 Sentiments, and on his Innocence. He afterwards Letter to  
 enlarges upon the impious and scandalous propo- Pope Leo X.  
 sitions which the Preachers of Indulgences had set Rayn. an.  
 off with impunity in contempt of the Power of the 1518. n. 95.  
 Church; on the writings which they had spread Ueamburg.  
 about to publish their erroneous Sentiments; upon c. 2.  
 their Avarice, and the Rashness with which they Cochlin in  
 got themselves authorized by the Pope's approba- act. & script.  
 tion, threatening with Fire, and treating as Here- Luth. an.  
 ticks all those who did not approve of their ex- 1518.  
 cesses. That animated with the zeal of Jesus  
 Christ, or perhaps with the Fire of youth, he had  
 raised his voice, yet with the moderation that was  
 requisite, and had published some Theses, in which  
 he challenged the Divines to enter the lists with  
 him. " Here is the Fire (says he) with which  
 " the World is said to burn. Have I not a right  
 " in quality of Doctor to dispute upon those mat-  
 " ters in the publick Schools? These Theses  
 " were only for those of the Country; how came  
 " they to be dispersed all over the Universe. They  
 " were not so much Decisions as Questions that  
 " might be disputed. What to do at present?  
 " I can not retract, and I see that People intend  
 " to make me odious: It was only with difficul-  
 " ty, and by force, that I have been dragged in-  
 " to public Light, and I have been cast into these  
 " Troubles rather by chance than design; where-  
 " fore, to appease my Adversaries, I publish my  
 " explications under the Protection of your Holi-  
 " nesses, in order to shew with what sincerity I ho-  
 " nour the Power of the Keys, and with how much  
 " injustice my Enemies have slandered me; if I

he was born in a Town of that name  
*ferrat*, a *Dominican*, Master of the  
; and Author of the Sum of Cases of  
e, which is called *Sylvestrine*, deduc  
ope *Leo X.* wrote also a book against  
intituled, *Luther's Errors discovered*,  
rguments refuted. In this Work may be  
at number of exaggerations, and extrava  
ositions upon the Power and Authority o  
; he raises him infinitely above all Cou  
peaks of him in terms which the Divine  
ultra-montaneous would not approve; he  
injurious censures against *Luther* upon  
propositions; and after having laid thi  
indation, that not only the universal Chu  
ie Church of *Rome*, but the Pope also,  
ble; that this last has the Sovereignty  
r both temporal and spiritual, and that h  
temporal punishments on those, who,  
g embraced the Faith, teach errors, wi  
obliged to make use of Reasons to conv  
; he concludes. that he who finds fault

who had no Enemy more fiery. *Hochstrat* entreated the Pope to employ nothing against *Luther*, 1518. but Fire and Sword, to rid the world of him the sooner. The style of this Author is very uncouth, and no way elegant. *Luther* drew up a kind of Manifesto against him, in which he reproaches him very sharply with his Invectives and Ignorance, and the year following he had the same reproach from *Erasmus*.

Book 125.

*Luther. contra Jac. Hochstrat, t. 1.*

No. 77.

The Emperor writes to the Pope about *Luther*.

*Epist. Maximil. ad Leonem inter opera Lutheri, t. 1. apud Ulmberg, c. 3. Rayn. an. 1518. n. 19.*

*Ryan. an. 1518. n. 94. & 93.*

In the mean time the Emperor *Maximilian* held a Diet at *Augsburg* for the affairs of the empire, and having there got intelligence of the troubles which *Luther's* new Opinions had raised in *Saxony*, he wrote about it to the Pope to pray that he would put a stop to those disputes, promising him to get his orders executed. His letter is dated the 5th of *August* 1518. But the Pope had already taken measures to remedy those evils, before the Emperor wrote to him. He had cited *Luther* to appear in *Rome* in sixty days before the Judges that were appointed for him, who were *Jerome Genutiis* Bishop of *Ascoli*, Auditor of the Apostolick Chamber, and *Sylvester de Prierio* Master of the sacred Palace, the same who had wrote against him. This citation was dated in *Rome* the seventh of *August*. *Leo X.* wrote at the same time to *Frederick* Elector of *Saxony*, desiring that he would not grant *Luther* his protection, and acquaints him with the citation which he gave him at *Rome*, and the order which he gave Cardinal *Cajetan* his Legate, concerning the conduct he should observe in that affair; he entreats the Elector to deliver *Luther* into the hands of his Legate, that he may be acquitted, if he is innocent, or obliged to recant, if guilty. The Pope's Letter is dated the 23d of *August*. He had already written in the month of *February* to Father *Gabriel*, Prior of the *Augustinian*, to order him to

his Legate, he had threatened with Excommunication, Interdict and Confiscation of goods, all who should protect him ; but notwithstanding treats the Elector of *Saxony* and the University of *Wittenberg* wrote so strongly in his favour the Pope, and desired so earnestly to have them examined in *Germany*, that the Pope consented, on condition however that the Elector permit *Luther*, instead of remaining in *Saxony*, to repair to *Suabia* to appear before the Cardinal Legate, who was there, which the Elector was granted. What induced this Prince to write in favour of the Pope in *Luther's* favour, was, that he perceived the Ecclesiasticks of *Germany* could not be driven out of their own country, and that it might be judged upon the place ; but the University not thinking it sufficient to crave the favour of the Pope, made their addresses to *Charles Miltitz*, his Chamberlain, to beg that he could assure his Holiness that *Luther* was not a Heretic ; that he had advanced nothing contrary to the doctrine of the Church ; that it was true he had been reproached with having committed some

“ into indiscreet passions, and that I have not been Anno  
 “ respectful enough to the Pope, I am sorry for it: 1518.  
 “ Though excited, I ought not to have answered Book 125.  
 “ the Fool that wrote against me like a mad man ;  
 “ vouchsafe to represent the affair to the holy Fa-  
 “ ther, I want nothing but to follow his determi-  
 “ nation.” He told him again, that, for his part,  
 he thought an Appeal unnecessary, because he al-  
 ways submitted himself to the Pope’s judgment ;  
 but excused himself from going to *Rome* on account  
 of the expence of the journey, and moreover (said  
 he) “ that Citation before the Pope was needless  
 “ with respect to a man who waited for nothing  
 “ but his judgment to obey it.”

The *Dominicans* concerned in this affair, were No. 79:  
 in aptures to have got a Judge of their Order, The Pope  
 and the *Augustinians*, who were of *Luther’s* party, nominates  
 would have *Staupitz* their Vicar General along with Cardinal Ca-  
 him, and some of those who were the cleverest jetan to ex-  
 among them. The substance of the Pope’s or- amine Lu-  
 ders was, that if *Luther* could by any means be ther’s Case  
 reclaimed, and brought back to his duty, he should in Germany.  
 not only be pardoned, but should also be offered Afts Luthe-  
 such a reward, as the Legate should judge most ri apud Car-  
 proper to gain him, in order to engage him in the din. Cajeta-  
 interests of the Holy See ; but that, if he remained t. 1.  
 obstinate in his errors, all means must be used to Cochleus,  
 punish him. Some Historians affirm, that as able de act. &  
 a man as *Cajetan* was, he had not the talents scrip. Luth.  
 necessary to succeed to the advantage of the Court an. 1518.  
 of *Rome*, and that he was too much prejudiced  
 in favour of the Holy See, the prerogatives  
 whereof, the most contested, he would fain pass  
 for so many Articles of Faith. He was also blam-  
 ed for not knowing rightly how to manage *Lu-  
 ther’s* Temper, whom he might have brought  
 over by treating him a little more gently, and that  
 he was too favourable to his Brothers the *Domini-  
 cans*,

... bringing the  
\_sober 1518, furnished with letters of  
& dation from the Elector of Saxony his  
without taking the trouble of obtain  
conduct from the Emperor, which  
he provided afterwards, because he  
to apprehend that he might be arreste  
such a supply, *Luther* appeared full of  
before the Legate, who gave him a v  
reception; he told him, that he had n  
him to dispute, but amicably to decide  
which might be of dangerous consequen  
was not persuaded of his tractable tempe  
his submission to the laws of the Church  
had often protested; that all depended u  
conditions which the Pope laid on him: 1.  
to revoke all the Errors contained in his  
and sermons; the second, to refrain for  
ture from every thing that might dif  
peace of the Church.

When *Luther* refused to acknowledge  
had taught any errors, the Legate shewed  
principal ones in this first conference the

sinners to the end of the world, and that this Anno  
 divine Saviour having shed it all, it was to serve the Church as an inexhaustible Treasure; that the dis-  
 1718.  
 Book 125  
 pensation thereof had been committed to the charge  
 of St. *Peter* and his Successors, who had the Right  
 of distributing it in favour of true penitents, and  
 of remitting in this manner, the temporal punish-  
 ments due to their sins; lastly, that the merits of  
 the Mother of God, and of the other Saints, enter-  
 into it also, tho' that was by superabundance, not  
 by necessity. As to the second, he reproached him  
 with having taught, that in order to be justified, we  
 are only to believe with a firm Faith, and to make  
 no doubt, that all our sins are forgiven us, when  
 we ought to repent for them, "Which is (says *Caje-*  
*tan*) contrary to the holy Scripture, which assures  
 "us, that one can never be sure whether he is  
 "worthy of Love or Hatred, and which exhorts  
 "us to be always in dread of the Sins which were  
 "forgiven us."

*Luther* answered to the first Question, that he  
 had read that Constitution of *Clement* the VIth,  
 but that he was not obliged to yield to it, because  
 it was not founded on the holy Scripture, which  
 grants to St. *Peter* and his Successors no more  
 than the Keys, and the Ministry of the Word, to  
 declare the remission of sins to those who would  
 believe in Jesus Christ; that if this be the senti-  
 ment of *Clement* the VIth, he will subscribe to it  
 with all his heart, but that, if he pretended to esta-  
 blish another doctrine, he could not approve of  
 it; that the Treasure of the Church is not founded  
 on the Merits of the Saints, who could not dis-  
 charge their own obligations, whatever degree of  
 sanctity they might have attained to, and who  
 have not been saved by their own merits, but by  
 the mercy of God alone; that Jesus Christ had  
 taught them all equally, to beg of God every day,  
 that



er was Prince of the Apostles, true Vicar  
is Christ, the Head of the whole Church  
iversal Pastor ; that Jesus Christ had given  
his Successors full power to govern his Church  
all times, and in all places. *Luther*  
agree to all that the Legate had advanced  
o other propositions, he had recourse to  
unctions, and said at last, that as he was  
mistakes, as a Man, he offered to shew :  
for all that he had said either in disputing  
ing. Thus ended this first conference,  
th *Luther* begged some time to deliberate  
e the Legate pressed him hard to recant  
The Day following *Luther* appeared a  
e with a Notary, accompanied by four  
of *Augsburg*, and desired to have a writ  
testation, which he read to the Cardinal  
their presence, made publick. This writin  
ed, that *Martin Luther*, a Monk of the  
t. *Augustin*, protested to submit himself,  
he had said and done, to the judgment c  
rch of *Rome*, as well as in all that he s  
or do : and if any thing to the contrary

he thought he had written nothing, he neither could nor ought to recant, 'till it was proved that he had transgressed; that he had said nothing against Scripture, the Councils and the Fathers, nor even against the Decrees of the Popes, who had held the holy See before *Clement* the Sixth; nevertheless, that he might be mistaken, and for that reason, that he submitted his sentiments to the decision of the Church, and even to the Judgments of the famous Universities of *Basil*, *Fribourg* and *Louvain*, and above all to that of *Paris*, "which (says he) is the Mother of the Sciences, and which has been all along the most flourishing in the studies of Divinity."

Anno 1518.

Book 125.

The Legate spoke to him again about the sovereign authority of the Pope, as he had the day before, and urged him afresh to recant, without desiring to enter into any more disputes, threatening him with the censures of the Church if he did not obey. *Luther* made no answer, but contented himself with presenting to the Cardinal a paper, the substance of which was, that he had read the Constitution of *Clement* the VIth, which said, that one must listen to the voice of the Popes as to that of *St. Peter*; that that was not true in all points, and that this proposition should not be admitted but when the Popes spoke nothing but what was conformable to the old doctrine; that at the time that *St. Peter* had most authority, after the descent of the Holy Ghost, he was rebuked by *Saint Paul* about the use of certain meats, which was not approved till after the consent of the Church; that Christian submission does not oblige us to pay a blind obedience to what the Pastors say, when it is new and not found in the Gospel; that the constitution, of which there is question, appears contrary to many texts of Scripture; that it is in this light he has attacked it, and that he will stop there,

No. 83.  
Luther presents a Writing to the Legate.

ordered him to appear no more in his  
le sent also for *Staupitz*, Vicar General o  
*ustinians*, and did all he could to oblig  
et his friar to make a formal recantation.

*Luther* not forgetting the punishment  
*Iulius* and *Jerome* of *Prague*, at the Council  
*ance*, and knowing that the Legate had  
ave him arrested and sent to *Rome*, if he  
nounce his errors, set off from *Augsbu*  
enteenth of *October*, without taking leav  
ne. He had scarce got into a place o  
hen he wrote to *Cajetan* in very moderat  
hich tended only to soften him. He o  
e had not observed the due respect in spe  
m, and imputes it to the heat of the an  
id to the importunity of his adversaries;  
ardon for not having paid due regard to  
n and dignity of Pope *Leo* the Xth in his  
ing convinced that he ought to expres  
ith more modesty, humility and respect;  
ises never to treat of that matter again, |  
e same silence be imposed on his enem  
lde. that he would even recall his sentim

offering to retract publickly all that he had advanced to the prejudice of the Holy See and of Indulgences. Anno 1518.

Book 125.

The day that *Luther* wrote this letter before his departure from *Augsburg*, that is, the sixteenth of *October*, he had posted up an act of appeal signed by a Notary, from the Pope ill-informed; from the commission given to the Legate; from the citation of his Person; from any action entered or to be entered against him; and from all that ensued or should ensue, to the Pope better informed; to this purpose he demanded letters of dismissal, and protested that he would prosecute his appeal in due time and place. *Luther* declared in this Appeal that not being able to make the journey to *Rome*, where the Pope had cited him, nor to appear before his Holiness, both on account of his indisposition, and because he was not rich enough to defray the expence of so great a journey, nor could think himself safe there, his case had been referred to Cardinal *Cajetan*; that he came to meet him, though he ought to suspect him being a *Dominican*, and of *St. Thomas's* sentiments, to which he could not yield; that upon the Cardinal's insisting that he should retract his errors, he answered that he submitted all that he had written and preached, to the judgment of the Church, and to that of the Universities; that being threatened with excommunication and ecclesiastical censures, after having protested to submit intirely to the Pope's decisions, and relying on the purity of his sentiments, which he would prove by Scripture, by the Fathers and Councils, he was obliged to have recourse to an Appeal, which he repeats in a few words, in a second letter which he wrote to the Legate, wherein he shews him the reason of his departure from *Augsburg*, and prays him not to take it ill that he had appealed to the Pope better

nished to submit. He assures him, that  
sentiments are really erroneous, and  
the faith : Lastly, he informs him, th  
air would be pursued in *Rome*, and co  
give up this Monk to him, or at leas  
him out of his territories ; but *Luthe*  
art of him, for he had fully secured th  
rotection, about whom he had two po  
ons, *Staupitz*, his Vicar General, and  
*stin*, secretary to the Prince, who serv  
ctually on this occasion. These two,  
extremely dextrous, knew so well how  
ie Elector's humour, already preposs  
ery eloquent letter, which *Lutber* had  
m after having appeared at *Augsburg*,  
vered the Legate in terms too favoura  
onk, to whom he shewed his letter  
nt it off.

It contained in substance, that it was  
eresy was a cause that might be judg  
Ioly See, but that the persons ought  
onvicted of being Hereticks ; that h  
*utber* to *Augsburg*, as he was requeste  
ot think they ought to proceed against

cuted him, he would not deprive his Country nor Anno: the University of *Wittenberg* of so learned a Man, 1518. nor turn him off, nor send him to *Rome*; that he Book 125: was become his Subject on a double Account, being born such, and having accepted a chair of divinity in his University, and consequently that he ought to protect him, until he had been juridically convicted of the Errors which he was charged with having advanced in his writings.

At the same time *Luther* presented a Writing to No. 88: the Elector, containing his Apology against the Legate's Letter, He gives him an Account of <sup>Luther writes against the Legate's Letter to the Elector.</sup> the Conferences which he had with him, and observes, that he would have satisfied him if there had been nothing spoken of but Indulgences; but as there was question of the Faith necessary to receive the Sacraments, he could not but own, that good Works were useless. He added, that his greatest Desire was to be disabused, and that he would never refuse to submit as soon as it was proved that he was in an Error; that his Case was only to be laid before some Bishop of *Germany* to decide it, and that if the Court of *Rome* will not accept of these Offers, it will be a proof of the despotick Power it assumes, because it was easier for that Court to set down in Writing what it reproved in his Works, and to send it to *Germany*, than for him to expose himself to the Expence and Fatigue of a long Journey, and run the Risque of his Life; finally, that he was infinitely obliged to the Elector for the Protection which he so bountifully vouchsafed to grant him; but that it was not reasonable that so great a Prince should interfere with the Pope on his Account; that he had rather quit his Dominions and banish himself voluntarily, tho' there was no other Country where he could be more secure against the Ambuscades of his Enemies; but where.

guilt of Sins and the Punishment : The Sacrament of Penance, and the punishment due to the divine Justice for all the Means of Indulgences ; that he gave them for just Reasons to the Faithful Members of Jesus Christ ; that their Benefit was not only to the Living, but also to the Dead, as was proved in the Grace of God ; that these Indulgences were taken out of the Superabundance of the Merits of Jesus Christ and of the Saints, of the Dispensation whereof the Pope is the Dispenser, both of Absolution and Suffrage ; that the Belief of this Doctrine is indispensable ; that whosoever denied or preached the contrary shall be cut off from the Communion of the Catholic Church, under an Excommunication reserved to the Roman Pontiff. Finally, his Holiness's Legate to notify his Decree to all the Princes and Bishops of *Germany*, and to see it executed, which was strictly observed. The Emperor received this Decree at *Lintz*, the capital of *Austria*, and got it printed, distributed in all the Parishes.

This Decree compelled *Luther* to pr

to depart from the Sentiments of the Church, nor to weaken the Authority of the Popes in their Constitutions ; that he never meant to doubt of the Pre-eminence of the Holy See nor of it's Power, nor to say any thing contrary to the Power of the sovereign Pontif well advised and well informed ; that nevertheless, as *Leo* the Tenth was not exempt from common Imperfections, and though Pope as he was, might err as well as *St. Peter*, when he was reprimanded by *St. Paul*, those who think themselves injured by his Authority, and oppressed without Reason, can have recourse to an Appeal to deliver themselves from Oppression ; that therefore having learned that they proceeded against him in *Rome*, and that his pretended Judges, without any regard to his Submission and Protestations, resolved to condemn him, he found himself under a Necessity of appealing from Pope *Leo* the Tenth ill informed to a General Council lawfully assembled, representing the universal Church which is above the Pope in Causes which concern Faith ; from all that might be done against him, from any Indictment, Excommunication, Censures, and all that had ensued, or should ensue therefrom, protesting that he would prosecute that Appeal and add to it as far as he should think proper.

The Court of *Rome* was the more incensed at this Appeal, as it perceived that the Decree of *Leo* the Tenth served only to decry Indulgences, instead of setting them off to advantage. The *Germans* already prejudiced in Favour of *Luther*, imagined that this Pope would not have given such a Decree, but for his own private Interest, and that of the Questors, who now began to find but very few that would give them any thing. *Luther* himself relying on the Protection of the Elector of *Saxony*, began to keep no more within Bounds, and taught his Doctrine publicly at *Wittenberg*. He

Anno 1518.  
Book 125  
Luther continues dogmatizing.



that the papal Power was dreaded in  
where the Princes were Feudataries o  
See ; but that it was not so in Ger  
the Princes were always united for thei  
Defence ; that in the present Conjuncti  
the Emperor *Maximilian's* Interest to m  
Electors of *Saxony* ; that if the Protectio  
reigns lasted as long as long as their Inte  
er was sure that he should never want th  
Electors ; because the Injuries which that I  
ended to have received from the Cou  
e, where his natural Son had been refuse  
tis for a Benefice, were irreparable.

at the same time that *Luther* began to p  
his Errors in *Saxony*, and to rebel again  
rch, he acquired a new Disciple who  
tly attached to him, and who always shar  
d and bad Fortune with him. This D  
*Philip Melancthon*, born the Sixteenth c  
ry 1497, at *Bret*, a City of the *Lower R*  
of the *Rhine*, and Son of *George Sch*  
l, who had the care of the armory in the l

lies *black Earth*. In the Year 1509 he came to *Anno*  
*Heidelberg*, where he took the Degree of Batchelor 1518.  
 in Divinity the Tenth of *June* 1511, at the Age of Book 125.  
 Fourteen. He went afterwards to *Tubingia*, where  
 he was made Doctor the Twenty-fifth of *January*,  
 1514. Here he made publick Lectures, and was  
 employed to direct and oversee *Anselm's* Printing-  
 Office, where he corrected *Naclerc's* Chronicle.  
*Reuchlin*, his Uncle, advised the Elector of *Saxony*  
 to bring him to *Wittenberg* to be Professor of *Greek*  
 in the University. He arrived in the Month of *Aug-*  
*ust*, 1518, being no more than twenty-two Years  
 of Age. He fell into *Luther's* Hands who made  
 a wrong Use of his easy Temper and Talents, and  
 made him embrace his Errors in such a manner  
 that he became one of his most zealous Disciples.  
 It is also said, that *Carlostadius* commenced this  
 same Year. He was called *Andrew Bodenstein*; No. 93.  
 but is known only by the first Name, because he  
 was a Native of *Carlostadt*, a City of *Germany* in  
*Franconia*, built by King *Charles the Bald*, about  
 the Year 875: He studied in *Germany*, afterwards  
 in *Italy*, and when he came back to *Wittenberg*,  
 was made Canon and Archdeacon, and was even  
 chosen to teach Divinity. He was in 1512 Dean of  
 the University, when he gave *Luther* the Doctor's  
 Cap, with whom he got into close Friendship,  
 when *Luther* began to preach against Indulgences.

Whilst *Lutheranism* was gaining Ground in  
*Germany*, *Ulrick Zuinglius* was laying the Founda-  
 tions of a new Sect in *Switzerland*. He also had  
 taken occasion from the Publication of Indulgences,  
 as well as *Luther*. *Zuinglius* was born at *Wilde-*  
*hausen* in the County of *Toggenbourg* in *Switzer-*  
*land* the First of *January* 1487. He was sent to  
*Bafil* to study at the Age of Ten, and from thence  
 to *Bern*, where he learned *Greek* and *Hebrew* under  
*Henry Lupulus*. He studied Philosophy at *Vienna*

Commence-  
ment of Car-  
lostadius.

Spond. an.  
1518. n. 3.  
Sleidan in  
annal. Bos-  
suet hist. va-  
riat. l. 2. n.  
11.

Sanderus  
haeref. 206.  
Florim. de  
Raym. nais-  
sance de l'he-  
refie, l. 1.  
c. 15. & l. 2.  
c. 7.

No. 94.  
Of Zuinglius  
and the Zu-  
inglians.

Sander. ha-  
ref. 209.  
Melchior A-  
dam in vita  
Theolog.  
German.  
Florim. de  
Raym. nais-  
sance de l'he-  
refie, l. 1.  
c. 8. & l. 3.  
in a. 9.

nons procured him the Government of another  
church, called *The Virgin's Hermitage*, which  
was a famous Place of Pilgrimage ; in 1517 he had  
an interview with the Cardinal of *Sion*, who  
resided in *Switzerland*, and spoke of the Corruption  
which he pretended had crept into the Church,  
the Necessity of retrenching Abuses, and at  
last said he, of easing the Church of the insupportable  
Number of vain Ceremonies with which  
it was encumbered ; he remonstrated to  
the Cardinal that those who sat at the Helm, as he  
called them, ought to put a hand to it. He was called the  
following year to *Zurich* to fill the principal Cure  
of that City, and to announce the Word of God  
there, and in the Month of *January* 1519, the  
Session of that Church, began to preach the  
Reformation, and advised the reading of *Luther's* Book  
of the Troubles of *Saxony*, which threatened  
the Catholick Religion with an approaching Ruin.  
The Pope at that Part of *Germany*, hindered not the Pope from  
pursuing the Project of a Crusade against the Turks,  
but of reuniting all the Christian Princes to  
himself, who boasted that he would

## the REFORMATION.

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war; he also intended to engage the *Africans* and *Antio*  
*Tartars*, the *Scythians*, the Kings of *Poland*, *En-* 1518.  
*gland*, *Denmark* and *France* to do the same: Mean *Book 125.*  
 while *Selim* made no attempt on the Side of *Italy*;  
 he went to *Damascus*, and passed the Winter at  
 at *Aleppo*. It is true he fitted out a powerful Fleet  
 against the *Rhodians*, but the Plague having de-  
 stroyed many of his Soldiers, he disbanded his  
 Troops, and retired to *Constantinople*.

The Abuse which was made of Indulgences gave N. 109.  
 People room from time to time to venture some *Opinion of*  
 Propositions contrary to the Doctrine of the *the Faculty*  
 Church. The Sixth of May 1518, the Faculty of *of Divinity*  
 Divinity of *Paris* assembled at the *Matburins*, *of Paris a-*  
 marked two Propositions concerning the Indulgen- *bout Indul-*  
 ces of the Crusade, whereof they censured one, and *gences*  
 approved the other. The Proposition censured  
 was conceived in these Terms: "Whoever puts  
 "into the Trunk of the Crusade one Testoon, or  
 "the Value, for one Soul being in Purgatory, he  
 "instantly delivers the said Soul, and the said  
 "Soul infallibly goes that Moment to Paradise.  
 "Therefore by giving ten Testoons for ten Souls,  
 "nay a thousand Testoons for a thousand Souls,  
 "they go off immediately and without doubt into  
 "Paradise." The Faculty declares that this Pro-  
 position is false, scandalous, tending to destroy Su-  
 frages for the Dead, exceeding the Tenor of the  
 Bulls which the Popes have given for the Crusades,  
 and consequently if it has been preached, the pre-  
 cher is obliged to retract it, as having been rashly  
 advanced, and it ought to be revoked to allay the  
 Disturbance and Scandal which it might have  
 caused.

The second Proposition, which was quite contra-  
 ry to the first, was approved by the Faculty; it  
 was conceived in these Terms: "It is not certain  
 "that all Souls indifferently being in Purgatory,

D. 4

" for

it contains nothing contrary to the Bull's  
ences for the Crusade. " It was thus (say  
*Dupin*)\* that the Faculty of Divinity o  
by a wise Precaution, remedied the  
which the Abuse of Indulgences caused  
very Time that *Lutber* took an Occasie  
by of running them down, and declai  
gainst them."

**D**URING these Transactions, the Pope, who saw with just Concern, that the Heretick *Luther's* Party was gathering Strength, took Measures to restrain him; he endeavoured first to gain the Elector of *Saxony*, and in order to succeed the better, sent him the *Golden Rose*, which the Popes bless every Year the fourth Sunday of *Lent*. He gave it in charge to one of his Chamberlains, a *Saxon* Gentleman, called *Charles Miltitz*, who was known at the Elector's Court, and ordered him to represent to *Frederick* of what Importance it was to his Reputation not to protect a heretick Friar; that *Luther*, by becoming such, had forfeited the Rights of his Country; that this Rebellion ought to be punished; that the Laws of the Empire were not contrary to the Holy See in the most important of it's Privileges, which consisted in taking Cognizance of higher Causes with full Liberty, and chiefly of Heresy.

No. 9.  
The Pope sends Charles Miltitz to the Elector of Saxony.

Cochineus de act. & Script Lutheri. An. 1519.

With this Instruction he sent two Briefs dated in the Month of *January* 1519, and directed them to the two principal Ministers of the Court of *Saxony*, *Pfessinger*, Counsellor of State, and *George Spalatin*, Secretary of State to the Prince. The Pope pray'd them both to endeavour to prevail with their Master to banish *Luther* out of his Dominions, and solicited them to do so by all sorts of Motives of Religion and Honour. *Miltitz* arrived in *Saxony* towards the End of *February*, and was very coldly received. The Elector would not take the *Golden Rose* in Person, nor in Ceremony, neither did he care to hear what the nuncio demanded of him against *Luther*. *Pfessinger* and *Spalatin* appeared better affected, but the Affairs

No. 10.  
He writes to the Elector's two principal Counsellors against Luther.

acting with too much Rigour, he therefore  
course to Lenity; but it was with so m  
cess and Flattery, that all Historians rej  
with having behaved in a manner unw  
Character and Quality.

At first he loaded that Heretick with  
ims, and soon after having had a Confes  
her, *Miltitz* spoke very ill of *Tetzel* th  
en, who was the first that declared a  
ber, and went so far as to say, that h  
rincipal Cause why the People were sed  
was the Archbishop of *Mentz* who had  
riar behave in that manner to bring in  
Money; and that this *Dominican* had ex  
ounds of his Commission. He afterwar  
d *Lutber* to be circumspect in speaking  
ences to the People, that the Mischief  
een done might be repaired. *Lutber* re  
ie Pope was no less culpable for having  
ith the Archbishop of *Mentz* to hold  
Bishopricks, the Revenue whereof se  
support his Ambition and Avarice  
oliness had reduced that Prelate to the  
abusing Indulgences. in order to get

Nevertheless, as *Luther* dreaded that the Elector Anno  
 ould abandon him, whom *Pfessinger* and *Spalatin* 1519.  
 rearly importuned to that effect, he wrote to the Book 126.  
 ope a very submissive Letter the Twenty-first of No. 12.  
*March*, wherein he signified to him, that he was *Luther*  
 incerely sorry to be held in so bad a light by him ; writes to the  
 hat his Situation was so much the more dismal, as Pope in a ve-  
 e neither knew the Cause that brought so potent ry submissive  
 a Adversary upon him, nor the Means of appeas- manner.  
 ing him ; that he was continually urged to revoke *Ulenburg de*  
 hat he had wrote and preach'd, which he did not Script. Lu-  
 efuse to do, provided that he was first convinced theri. cap. 2.  
 f his Errors ; that if it pleased his Holiness to  
 ave his Cause examined by Men of Sense and  
 rudition, who might be easily found in *Germa-*  
*ny*, he should find that it was not he that gave Of-  
 fence to the Holy See, but rather the Dispensers  
 f Indulgences, who by the insipid and ridiculous  
 ermons which they preached in the Name of the  
 overeign Pontiff, sought nothing but to indulge  
 heir Avarice, and daily profaned the sanctity of  
 he ministry with which they were charged ; that  
 uch was the character of his informers ; and, that  
 f his Holiness was not prepossessed, he would take  
 ccusations formed by such persons for a proof of  
 is innocence ; that besides, he protested before  
 od he never intended to strike at the power of  
 he Church of *Rome*, or of the Pope, whose au-  
 ority he respected next to that of Jesus Christ,  
 nd his superiority above all ; that he acknowledg-  
 d to have committed some mistakes in publick  
 isputes, and to have spoken of the Holy See in  
 rms not very respectful, which he would not have  
 resumed to express but for the rage which the ma-  
 ce of the commissioners had thrown him into ;  
 hat it was a very material thing to dissuade the  
 exons from an opinion which would have led them  
 nto impiety ; and that he deserved no reproach for  
 the



...ations were to no purpose ; for finding this letter insufficient, because it was in too general terms, proposed to *Luther* the case to the judgment of the Archbishop and to go to *Coblentz*, where the conference was to be held.

13. *Luther* promised he would, but afterwards that *Cajetan* was to be there, so that the Pope had not given his approving the case to the elector of *Treves* was dropped, and *Luther* no longer studied more than to augment the number of his followers by continuing to spread his errors. I have already observed, that *Philip Melancthon* joined to him since the year before, he intended to bring over the celebrated *Erasmus* to him. *Erasmus* entered, against his will, into the monastery of *St. Augustin*, to shelter himself against fortune, yet he led a very regular life directed him in such a manner, that he might have been a saint if religion had been the motive. He had a great passion for study, he lost himself being shut up in a cloister, and made

shop of *Cambray*, who knew his talents, and coveted to profit by them; brought him near him; and thought to take him to *Rome*, with the permission of his superiors; but that journey being put off, *Erasmus* went to *Paris* to continue his studies, always wearing the habit of his order; he tarried for some time in the college of *Montague*, where his bad diet brought a disorder upon him, which obliged him to return to *Bergue*. Soon after he came back to *Paris* to study divinity, for which he had no great taste, or account of the manner in which it was taught in them days, being quite scholastick; however, he remained there almost four years, if we except a voyage he made to *England* in 1499. The plague obliged him to quit *Paris* and retire to *Orleans*, where he studied the law, and made a good progress in it. After having applied himself to that study for some time, he made another voyage to *England*, and came back again to *Paris* the third time; he made no long stay there; for the desire that he had to see *Italy* made him undertake that journey in 1506. He spent about a year in *Bologna*, and there took the degree of doctor in divinity. One day being taken for the surgeon of those that were infected with the plague, on account of his white scapular, some people threw stones at him, and others pursued him sword in hand to kill him, because he had not given them notice to get out of the way: this risque which he had run of losing his life, furnished him with an occasion of writing to *Lambert Brunnus*, secretary to Pope *Julius II.* to represent to him in what manner his guardians had compelled him to embrace a monastick life, for which he had no inclination; “nevertheless (said he) I have not left my monastery without the permission of my superiors, but if you can get me a dispensation of my vows from the Pope, I shall receive  
“ it

1519. Book 126.

In vita Erasmi, p. 7. Sleidan. in comment. l. 1. p. 34.

Inter epistol. Erasmi. l. 24. epist. 5.

... for some time collector of *Alia*  
press. Prince *Alexander*, archbishop  
*drews*, and natural son of *James*  
*Scotland*, brought him afterwards to  
thence to *Ferrara*, and then to *Sie*  
*Erasmus* remained in this city his fr  
him to *Rome*, where they introduced  
Popé, who received him very kindly.  
nals also made much of him ; among  
cardinal *de Medicis*, who afterwards b  
under the name of *Leo* the Xth. After  
stay in that great city, *Erasmus* came l  
as to meet the archbishop of *St. A*  
whom he return'd to *Rome*, where he  
settled himself, if his friends in *Engl*  
called him back to that country, where  
ed him with the hope of receiving  
tages from *Henry VIII.* who had a ve  
esteem for him. He arrived therefore  
in 1509, and kept with *Thomas Moor*  
cellor of the kingdom, where he co  
book, entitled *Moriæ encomium* (the pra  
*William Warham* archbishop of *Can*

went pretty often to the low countries, and even made more voyages to *England*; yet these frequent changes of place never diverted him from his studies, nor hindered him from composing a great number of books, which he communicated to the publick.

Anno 1519.  
Book 126.

When *Leo* the 10th was raised to the sovereign Pontificate, *Erasmus* who had known him when a Cardinal, wrote to him upon his exaltation, and begg'd that he would allow him to dedicate his Greek and Latin edition of the new Testament to him. *Leo* the 10th made him a very obliging answer, wherein he promised to reward his labours, and approv'd his edition of the new Testament. This work however suffered many contradictions, and was oppos'd and censur'd even by many Catholics. People would have *Erasmus* to suppress it, because, said they, one could not undertake a new version of scripture, but by the authority of a general council.

No. 14.  
*Erasmus* writes to Pope Leo the Xth.

Inter epist.  
*Erasm.* l. 1.  
ep. 30.

As this reason was too weak, and even absurd, *Erasmus* found no difficulty in refuting it. "What, (said he in his tenth letter of the second book) shall it not be permitted to restore the text of the holy scripture according to the sentiment of the ancients, without assembling a general council, tho' we see it corrupted every day? Is there more hurt in the diversity of versions of the holy scripture, than in the variety of interpretations? Will people fain have it that it should not be permitted to change any thing, if one cannot say that it is not permitted to correct the faults? Why don't they examine whether the change that one makes be well or ill done? My design has not been to make a new edition, but to restore the old, without adding any thing new."

No. 15.  
He apologises for the version of the New Testament.

Inter epist.  
*Erasm.* l. 2.  
ep. 10. ex editione Lond.

He afterwards recounts the examples of those who made new paraphrases or versions of the holy scripture,

he says, in a manner so respectful, and so capable of offending them, that if they live would be obliged to him for it.

“ Some will not descend (continues he) to the niceties of grammarians, (for this is the elevation which is given to those who have the belles lettres) as if it was an honour to be ignorant of grammar : In the mean time is it not true that this study helps to the knowledge of divine ? Can any one be ignorant of the writings of *Ambrose*, *Saint Jerome* and *Saint Augustin* who are the principal supports of divinity, but who are not grammarians in that sense ?” He adds that he has satisfied the decree of the council of Trent which forbids to print any book of religion which has not been approved by the ordinary, but that this book has been written and published under the authority and with the approbation of the ordinary ; that it has been approved by *Lewis Berus* doctor of divinity and by *Fabricius Capiton* divine of *Basil* ; and that he could produce the testimonies and letters of the most famous persons of learning and merit who have

sion may be, and has been, to make the divines study the holy scripture with more attention.

There were, however, many divines, notwithstanding this apology, who made fresh attempts to discredit *Erasmus's* version. *Edward Lee* an Englishman, bragged that he had found above three hundred faults in it. *Erasmus* demanded to come to a conference with him, promising to change any thing that should be found contrary either to faith or morals; but *Lee* refused it, and afterwards shewed his remarks, which were refuted by the author. *James Latomus* a divine of *Louvain*, and *Lopez Stunica*, attacked it also. *Aleusis* and *Dorpius* made some remarks, upon which *Erasmus* explained himself, and *Aleusis* rested satisfied with his explications. Nevertheless, the preachers and many of the divines did not cease declaiming against *Erasmus's* version and notes upon the new Testament, and his secret enemies neglected no opportunity of running him down. Notwithstanding these oppositions, he obtained of Pope *Leo* the 10th a new approbation for the second edition of his work, wherein he compared the text with nine manuscripts. There have been many editions since made of that same version, which were never reckoned forbidden, and which in fact have never been so.

*Erasmus* having been a long time without any recompence for his labours, at length *Charles* of Austria, king of Spain and lord of the Low-Countries, the same who was emperor that year, made him his counsellor of state, and assigned him a pension of two hundred florins, which was paid him till the year 1525. King *Francis* the first solicited him twice to come and settle in his kingdom, and offered him much more considerable advantages both in benefices and pensions, but he would not without the consent of his natural prince; and as that could

E

not

Anno 1519.  
Book 126.  
No. 16.  
*Erasmus's* version is attacked by many Divines.

No. 17.  
*Charles* of Austria, lord of the Low-Countries, makes *Erasmus* his counsellor of state.  
*Erasmus* in sua vita in 12. p. 9.

by name *Erasmus*, for the Greek of  
the Latin *Gerard Coelenius*.

1. 18. *Erasmus* therefore being a man of  
uther's  
r to E.  
u. great repute, *Luther* thought his p  
r. epist.  
n. l. 6. much authority, if he could prev  
highly esteemed, and so worthy of  
He therefore first engaged *Mela*  
to him in his favour, which w  
month of *January* 1519; but this  
abortive, *Luther* himself wrote i  
“ My dear *Erasmus*, you who do  
“ and on whom we build our hopes  
“ not one another as yet, acknow  
“ brother in *Jesus Christ*, who he  
“ has an entire esteem and love for  
“ ignorance is so great. that he de  
“ than to be buried and hid in a c  
“ to heaven and earth.”

1. 19. *Erasmus* answered him two month  
Erasmus's  
r to  
r. civil manner, and gave him very v  
some advices, if that heretic would  
— them: Among other things he ad  
r. epist.  
n. l. 6. to speak in public against the pers  
of popes or princes, but only again  
buse their confidence and the power

## the REFORMATION.

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us : Finally he exhorts him to preach Jesus Anno  
ft. to make him known, to teach the worship 1519.  
adoration which are due to him, and not to give Book 126:  
the ignorance or prejudices of so many preach-  
ers of his time, who preached nothing but fables,  
poke of nothing in their sermons but gathering  
money.

ch a christian letter, for which *Erasmus* deserv- No. 20.

be praised, yet raised the indignation of many Erasmus  
men against him. He was accused of holding justifies him  
correspondence with *Luther*, and joining him to self in regard  
to the church. "How should I deserve these of this letter,  
proaches? (says *Erasmus* writing to cardinal which made  
some noise.

*Ampeius*) No man is a greater stranger to me  
than *Luther*, nor had I ever time to read his  
works; if he has writ well, I have no applause  
for it, and if he has writ ill, why is it laid to my  
charge? After all (says he again) with what face  
could I, who was quite unknown to *Luther*,  
d who had no authority over him, rise against  
him as his master, or as a censor of his conduct?  
I know by experience that a gentle and charita-  
ble advice is better than a severe correction, and  
was with that design that I gave him all the  
monitions which I thought necessary for him  
to conduct himself wisely. Would God (says  
again, writing to *Peter Barbyrius*) that I were  
free from all vice, as I am from having any  
part in *Luther's* affair, I would not fear to die  
without confession."

Notwithstanding so formal and express a decla- No. 21.

tion, there were fresh attempts made on *Erasmus* The elec-  
ing him over. The elector of *Saxony* desired to tor of Saxo-  
what he thought of *Luther's* doctrine, he wrote ny writer to  
*Erasmus*,  
upon it, and pressed him to let him know his  
designs  
thoughts; but in the mean time signified to him, to bring him  
over.

he would be glad he would speak favourably of  
him and his doctrine, and even take his part



writings, because he had not read them  
 think that he ought to be attacked with  
 especially as he had submitted to the  
 those whose business it was to decide  
 nobody took any pains to convince him  
 that it seemed as if his perdition was a  
 than his salvation ; and that every erro  
 rery ; that there were some errors in t  
 the ancients and moderns ; that the di  
 vided in their sentiments ; in fine that  
 to use gentle means than violence ; t  
 the tenth was of the same opinion, ar  
 the elector's duty to protect *Luther* if l  
 innocent.

22. *Erasmus* wrote again this year to *L*  
 her him know that his books made a great  
 f E. vain, and tells him that he cannot just  
 to out rendering himself suspected ; t  
 himself obliged to put him in mind, t  
 more by speaking with charity and  
 than by acting in too fiery and passi  
 ner. It appears, however, that *Erasm*  
 of *Luther*, because when he was urge  
 gainst his errors, he answered in one

his business to meddle

him in their sermons, should write against him ; Anno  
 that to him it appeared too cruel to attack a man 1519.  
 already condemned, and whose writings had been Book 126.  
 burnt ; that he did not think it his interest to ex-  
 asperate a biting man, who wanted nothing but to  
 snap at some body, and who found himself sup-  
 ported by many of the princes of *Germany* ; and  
 that, perhaps, it might be said, that he went a  
 wrong way to seek renown, in desiring to fight a  
 man who was already overthrown ; in short, that  
 for any one to refute *Luther*, he must have read his  
 works at least once or twice, and that he was not  
 at leisure to do so, having scarce time enough to  
 revise his own. Notwithstanding this consideration  
 that he had for *Luther*, he condemned his errors  
 and violences when he was informed of them.

Some Monks of the *Franciscan* order were not  
 so peaceable as *Erasmus*. When they saw the faith No. 23.  
 of the Church attacked by *Luther*, they wrote ve- Some monks  
 hemently against him ; it appears by their writings write against  
 that they arraigned that heretic chiefly for not be- *Luther*, who  
 lieving that the universal Church was represented answers  
 in general Councils ; that the Pope was the vicar them.  
 of Jesus Christ, and that *St. Peter* had been the  
 prince of the Apostles ; for maintaining that the  
 Canons were only made to support the avarice of  
 Popes and other Bishops ; for teaching that there  
 were no evangelical Councils, and that all that was  
 found in the Gospel was a precept ; for not allow-  
 ing confession to be of divine right ; for denying  
 free-will, and the necessity of good works ; for  
 maintaining that God commanded impossibilities ;  
 for asserting that we are sooner to believe a simple  
 peasant, who alledges the holy Scripture, than the  
 Pope and Council who build not upon it's autho-  
 rity ; for saying that Jesus Christ merited nothing  
 for himself, but for us only ; lastly, for holding the  
 heretics of *Bohemia* for better Christians than the  
 catholics,

sentiment upon the authority of the  
is more to be believed than the Pop  
cils, and even than the Church,  
teach after St. *Augustine*. 6. That  
nor the Pope were above the Apost  
by divine right, because, even acco  
rome Priests and Bishops were the  
their first institution.

14. *Carlostadius*, doctor and archde  
ute *berg*, having also joined *Luther* in  
ic took his part on many occasions,  
Ec- stood up for that heretic's theses  
q- who had vigorously opposed them.  
id — he demanded of doctor *Eckius* to e  
ius, lic disputation with him, to exan  
ach of his doctrine upon which they f  
ternately. *Eckius*, who also desired  
willingly agreed to it, and the city  
chosen for that purpose. The bishop  
who was the Diocesan, and the divir  
dreading the event of this dispute,  
prevent its being carried on at *Leip*  
*George* of *Saxony*, the elector *Frede*  
whom the city belonged command

tended to make one among them ; and duke *George* Anno  
of *Saxony*, desirous to see men of such great repu- 1519.  
tation come to a close engagement, offered them Book 126.  
his own house, and promised to defray their ex-  
pences.

There were secretaries appointed on both sides, *Melancht.*  
and the day prefixed was the seventh of *June*. *Lu-* lib testimon.  
*ther* went thither with *Carlostadius* and *Melanchton*, præf. ad  
and some divines of *Wittenberg* ; and carried such Frid. My-  
books with them as they had occasion for. As for bon. Sleilan.  
*Eckius*, he set off from *Ingolstadt*, and arrived at in comment.  
*Leipsic* the day appointed, where they were all very L. 1. p. 35.  
kindly received by the prince, senate and the uni-  
versity.

Before they began the disputes, both parties de- No. 25.  
clared that they did not intend to swerve from the First con-  
sentiments of the catholic Church, which they in- ference of  
tended always to follow. After this declaration Leipzig be-  
the first conference was held the fourteenth of *June*, tween *Ecki-*  
and was followed by five others : The first subject us and *Car-*  
in debate was free-will ; *Eckius* to prove it's exist- lostadius.  
tence against *Carlostadius*, cited the holy Scripture, Pallivici-  
and among others, the fifteenth chapter of *Eccle-* in hist. con-  
siasticus verse fourteen, and the following, *God in* cil. Trid. L.  
*the beginning created man, and left him in the hand* I. c. 15.  
*of his own counsel.—He has laid water and fire be-* Cochleus,  
*fore you, that you may stretch your hand to which* de act. &c.  
*you please.* *Carlostadius* answered, that this passage an. 1519. p.  
regarded man in the state of innocence only, and 14.  
not in the state of. sin. To which *Eckius* replied,  
that it meant the state of man, as well after as be-  
fore his fall ; that it was true, that after the fall,  
free-will was weakened, but that it was not entire-  
ly lost, as *Carlostadius* had asserted in his writings,  
maintaining that free-will was purely passive in re-  
spect of good works. It was examined whether  
the will moved by grace, consents of itself to that  
motion ; *Carlostadius* denied it, maintaining, by

the power of producing a good and that it was grace that gave it to *Carlostadius* asked him whether he acknowledged all the good that is in us comes from God. He answered, that it did, but not totally. He will consent to the good, and co-operate with the first moves and excites which God is in the power of the same will. He will not consent to that divine motion which he objected to him the authority of Scripture, and some passages of St. *Eckius* being superior in knowledge and sally, had always the advantage. On the fourth of July, *Carlostadius* dropped and appeared no more. In the evening he preached on St. *Peter* and *Paul's* day in the chapel, and could not forbear speak of the Pope's authority. *Eckius* refuted him in which he preached the second of the month the dispute and *Luther* took up *Carlostadius's* place.

. 26. But before they entered upon the dispute called for judges to decide their con-

him, because he had studied there, and knew they were favourable to the doctrine, which admitted the superiority of a council over the Pope. After all these precautions, the dispute commenced, where-  
in *Luther's* propositions were first stated, which were reduced to thirteen, concerning penance, purgatory, free-will, indulgences, and the Pope's supremacy; to which *Eckius* opposed thirteen others conformable to the doctrine of the Church. They began with the last, which concerned the Pope's supremacy. *Luther* said, before the dispute, that it was better to avoid that difficulty, because on the one side it was odious, and on the other it was no way necessary, either for the salvation, or edification of Christians; but if his adversaries thought the explication of it useful, he wished they were all present.

*Eckius* replied, and justly too, that *Luther* then did ill to revive the question first, by fixing in his theses the pre-eminence of the holy See, in the time of pope *Sylvester*, and maintaining by word of mouth, in his last conference with cardinal *Cajetan*, that pope *Pelagius* was the first that tortured some passages of Scripture, in order to explain them in the sense of a monarchical authority. *Luther* acknowledged the one and the other; but added, that the reproach which *Tetzel* had made him, for ruining the authority of the holy See, by preaching against indulgences, had brought on his thesis, and that he could not defend himself otherwise against the wrong sense which *Cajetan* gave scripture upon the faith of *Pelagius*, than by answering, that the Pope had altered it. *Eckius* thereupon pressed him to explain clearly what he thought of the Pope's authority; and *Luther* answered, that he acknowledged a monarchy in the militant Church, that this monarchy had a head, but that this head was not a man, but Jesus Christ himself, which he proved

Anno 1519. Book 126.   
 vicin. hist. l. 1. c. 16. In l. tom. oper Lutheri.

No. 27.   
 Conference between Luther and Eckius about the Pope's supremacy.

cited to prove the subordination  
the third conference, which was 1  
*July*, *Eckius* alledged these words  
speaking to *St. Peter* : \* *Thou art*  
*this rock will I build my church*, and  
these words established *St. Peter's* pri  
they were to be understood of his p  
the holy Fathers had explained the  
plied, that by the word *rock* must be u  
power, or faith. " In the first  
" would be needless for *Jesus Cl*  
" afterwards added, † *I will give*  
" &c. and besides the Son of God h  
" neral, that it was upon that roc  
" build his Church, and not the c  
" alone, all churches ought to have  
" er ; if it be understood of faith  
" (added he) that is also common to  
The dispute was continued in the  
same day. It was renewed the nex  
of *July*, in the morning and eveni  
again to the charge the seventh of t  
always about the question of the Po  
*Luther* constantly maintained that it

stitution purely human, and tho' all the holy Fa- Anno  
thers should understand St *Peter's* person by the 1519.  
word *rock* in the passage alledged, that he would Book 126.  
oppose them, building upon the authority of St. *Paul* and St. *Peter* himself, who say, that Jesus  
Christ alone is the foundation and corner stone of  
the Church.

*Eckius* did not forget to reply, that this senti- Cochleus,  
ment was one of the errors of *Wicklif* and *John* de act. &c.  
*Hus*, who had been condemned by the general script. Luth.  
council of *Constance*, whose authority he produced, an. 1519. p.  
flattering himself, without reason, that he who made 16.  
no account of the holy Fathers, would perhaps  
shew more regard to general Councils which repre-  
sent the universal Church : but *Luther* not seeming  
to yield to so respectable an authority answered,  
that all *John Hus's* propositions were not con-  
demned as heretical ; that that which he had ad-  
vanced, whether it belonged to the same author or  
not, could not be condemned, because it was cer-  
tain that there were churches in most of the pro-  
vinces subject to the *Roman* empire twenty years  
before that of *Rome* was established ; that he did  
not approve of the schism of the *Bobemians*, but  
that he could oppose to their condemnation, which  
was not one hundred years since, the tradition and  
practice of the *Greek* church for the space of four-  
teen hundred years ; that after all with deference to  
the council of *Constance*, he could believe that the  
article alledged, and such like, had not been con-  
demned by that council, but that they were rather  
inserted by some impostor, and added : “ The so-  
“ vereign Pontiff and Councils are men, therefore  
“ they must be tried, and not exempted from this  
“ rule of the apostle St. *Paul* : \* *Prove all things,*  
“ *and hold what is good.*” Such injurious expres-

\* Omnia probate, quod bonum est tenete. Thessal. 1 chap. v.  
ver. 21.



“ *Eckius* (says he) prove as f  
 “ council cannot err, has not  
 “ err, because that council ca  
 “ vine right, being not of its c  
 “ right, it follows, that wha  
 “ divine right cannot be taxed

No. 28. In the seventh conference  
 Conference between the same about purgatory. question of Purgatory, and pro  
 ty of St. *Jerome* and St. *Ambro*  
 in the state of meriting after his  
 knowledged that there was a  
 that he was persuaded of it;  
 books of Dialogues, attributed  
 proved that truth by the text of  
 there are sins which are not for  
 world or in the other; whence  
 clude, that there are therefore so  
 the other world, which could be  
 He added, that he received for  
 said of it in the second book  
 But returning immediately to t  
 diction which excites heretics,  
 proofs were not convincing; th  
 easily eluded, and that the book

ther, that the souls in purgatory merited not, and Anno proved against *Luther*, that these souls were sure 1519. of their salvation. These conferences lasted till the Book 126 morning of the eleventh of *July*; and there were many repetitions of what had been already said, without concluding any thing.

In the evening of the same day, the eleventh of No. 29 *July*, the subject of Indulgences was scanned, and About In *Luther* did not absolutely deny that the Church indulgencer. had a power of granting them. *Eckius* proved the use of them by the councils of *Vienne*, of *Lateran* and of *Constance*; by the authority of *St. Gregory*, who had granted some above nine hundred years before; by the practice of all Christians who had admitted them in receiving the Jubilees, and by the unanimous consent of the universal Church. *Luther* applauded *Eckius* for his moderation and said that the council of *Constance* had justly condemned the contempt and abuse of them; that for his part he did not despise them, and that there would never have been any disturbance in the Church, if this moderation had been always used; that he had never denied that Indulgences could be useful; but added, that they were of no service to zealous christians, who would not have themselves disengaged from satisfactory works; that there was no certain proof that *St. Gregory* had granted Indulgences; and that though this should be true, it would not follow that they dispensed with the practice of good works, alms, prayers, fasts. *Eckius* replied, that satisfactory labours were in reality forgiven; but nevertheless, that good works were not dispensed with; moreover, that satisfaction did not consist in good works alone, but also in sufferings, and that it was the opinion of many Divines that a penitent could not be obliged to receive a penance when he offered to suffer in purgatory; that the Popes can remit that which ought to be enjoined in rigour,

that there had been Doctors who t  
 nitent that offered to suffer in purg  
 be obliged to undergo legal satisfac  
 purgatory is only for those who hav  
 could on earth to atone for their  
 tions proportioned to their crimes.  
 not free from some imperfections  
 had not repented before their death  
 answering *Eckius* like a divine, he r  
 rious and outrageous expressions a;  
 abused Indulgences; as if the Ch  
 those abuses, she who recommends  
 nance, and exhorts to satisfy serious  
 God in order to obtain his mercy.

1. 30. In the conference of the twelfth  
 out pe- spoke of penance. *Eckius* maintain  
 " with the fear of punishment, and  
 prove it by many authorities of the  
 holy Fathers, yet did not deny that  
 which began with the love of right  
 more perfect; but that our weakness  
 why we make use of fear as a degr  
 the love of righteousness. *Luther*  
 those passages in his own favour, t

The day following it was disputed, whether the Anno  
absolution remitted the punishment and the guilt. 1519.  
*Eckius* proved that it remitted not the temporal Book 126.  
punishment. *Luther* owned that sins, though for-  
given, were attended with such punishments as it  
pleased God to impose, but denied that the punish-  
ments due to the divine justice were forgiven by  
virtue of the keys. The same matter was handled  
in the conference of the fourteenth of July, and  
*Luther* gave over disputing with *Eckius*.

*Carlostadius* resumed the argument the fifteenth No. 31.  
of July. The principal point of the question roll-  
ed upon the subject of free-will and good works, Dispute be-  
tween Ecki-  
us and Car-  
lostadius  
concerning  
good works.  
to wit, whether the righteous man sins in all his  
good actions. *Eckius* shewed how absurd this pro-  
position was, and had no difficulty in proving it,  
" If this proposition is true (says he) the whole  
" Scripture almost must be suppressed ; for it pro-  
" mises rewards every-where to those who shall do  
" good : it supposes then that one can do it with  
" the help of grace ; it every-where exhorts, it  
" persuades, it threatens, it announces chastise-  
" ments. To what end, if it be not to encourage  
" the righteous in virtue, and engage the sinner to  
" quit his iniquities. It distinguishes therefore the  
" one from the other : it confounds not the un-  
" righteous with the virtuous. Therefore all is  
" not sin in the just man." *Carlostadius* knew not  
what to reply, and what he said had nothing solid  
in it. Thus ended these famous conferences, and  
the records agree clearly enough that *Eckius* had  
the victory by *Luther's* own confession, both for  
erudition, and for the force and justness of rea-  
soning.

What is certain is, that duke *George* of Saxony,  
after this dispute, remained more firm than ever in  
the catholic faith, and adhered constantly to the  
religion of his ancestors, tho' he was before in sus-  
pense

over the propositions that were  
plains them, and gives them all  
favourable to himself.

*Luther* addressed his work to *S*;  
secretary to *Frederick* elector of *S*.  
him that *Eckius* has no reason to be  
of this dispute, that he hardly e  
point in question, and that he arg  
*Melanchton* wrote of it to *Oecol*  
with more discretion and sincerity t  
in terms favourable enough to his  
*Eckius* to answer him, and to wri  
*strat*, to let him see the errors w  
advanced concerning the Pope's Su  
gences and Purgatory ; he sends h  
dispute, and prays him to write to  
*Paris*, to pass sentence upon that  
prince *George* sends him the recor  
had been reported, that *Luther* see  
the doctrine of the *Bobemians* in t  
*Jerome Emser* wrote about it to *J*  
of the church of *Prague*, and ga  
stand that it was not true that *Lut*  
the doctrine of the *Bobemians*, tha  
he had condemned it

Cochl. de  
& Script.  
ib. p. 9.

chl. p. 18

In the mean time it was expected with impatience that the universities which had been pitched upon as Judges, would pronounce for either party. The university of *Paris* said nothing for two years after, and that of *Erford* remained in silence. Those of *Cologne* and *Louvain*, which had not been taken for arbiters, justly thinking that they had as good a right as another to pronounce, gave their judgment. That of *Cologne* gave theirs 30 *August* 1519, and condemned *Luther's* writings, as containing many errors in faith and morals, touching meritorious works, the sacrament of penance, confession, satisfaction, indulgences, purgatory, the pre-eminence of the church of *Rome*, and concluded that for these reasons *Luther's* scandalous book ought to be condemned, suppressed and burnt, and the author obliged to make a public recantation. The university of *Louvain*, after having consulted cardinal *Adrian* who was of their society, in like manner passed a censure on the same author, 7th of *November* this year, and condemned twenty-two propositions extracted from his books, as false, scandalous, heretical, or bordering upon heresy, and declared that all these books ought to be suppressed and burnt, as being hurtful to the faithful, and contrary to true and sound doctrine. The principal propositions condemned were: "That all good actions are sins, " at least venial; that we have no share in the " merits of the Saints; that indulgences are but " a relaxation of the punishments enjoined by the " priest, or by the canons; that faith remits the " sin rather than the absolution or contrition; that " the confession of all our mortal sins is not necessary; that when the guilt of sin is forgiven, God " exacts no punishment; that God commands " things impossible; that the concupiscence which " is in us makes us sin always; that moral virtues " are sins in sinners; that the souls sin in pur-

Anno 1519.  
Book 126.  
No. 32.  
Luther is condemned by the universities of Cologne and Louvain.  
Ulembr. c.  
S. Rayn. an. 1519. n. 48.  
Sleidan. hist. l. 2. D'Argentré, coll. judic. de mov. error. t. 1. p. 358.  
Cochl. in act. &c. an. 1520. p. 24.

### *The* HISTORY of

atory;" and some others to the number of  
ty-two. *Luther* wrote immediately against  
e censures, and refuted them in very sharp  
s, accusing these universities of rashness for  
ng presumed to condemn his writings first, with-  
waiting for the pope's judgment, to whom the  
r was referred.

Whilst *Luther* was propagating his errors in Ger-  
y, and increasing the number of his proselytes,  
er interest or spite armed *Zuinglius* against the  
rch: He was pastor or curate\* at *Zurich*, and  
more fire and vivacity than knowledge. When  
saw that the publication of indulgences was a  
ns of gathering money, and being very eager  
row rich in order to advance himself afterwards  
gnities, he sought the occasion of getting the  
lgences to publish, but the pope got them pub-  
at *Zurich* by a cordelier of *Milan*, who was

preacher forgetting the instruction of his hearers Anno studied nothing else but to revile the adverse party. 1519. From indulgences they passed on gradually to the pope's authority, to the nature of the sacrament of penance, to the merit of faith, to the effect of good works : all was attacked, not to illustrate the truth, but to propagate their particular opinions, and maintain their errors. *Hugo* bishop of *Constance* first thinking that *Zuinglius* levelled at nothing but the abuses, authorized him in his mission, and encouraged him to go on, promising him even his protection. *Zuinglius* thus supported, continued and redoubled his excesses. He called his errors evangelical truth, and when the bishop had found that he had done ill to approve him, and that he was striking at the faith, *Zuinglius* declared to him that he would preach in spite of him, and in spite of the pope's legate ; he continued therefore to preach from the beginning of the year 1519, not only against indulgences, but also against the invocation of saints, the sacrifice of the mass, the laws of the church, against vows, the celibacy of priests, and abstinence from meats, yet without changing any thing at that time in the exterior and public worship of religion.

As to *Luther*, he was also growing more audacious, because his credit was increasing. Towards the end of this year he published a treatise upon communion, wherein he maintained that he who receives only under one kind receives the sacrament but in part, and said that it was to be wished that the church in a general council would re-establish communion under both kinds, that the faithful might receive the entire sacrament. This book was no sooner published than the bishop of *Misnia* censured it, as contrary to the definition of the council of *Lateran*, and apt to raise doubts in the minds of those who received the communion but under one

No. 49:  
Luther is  
censured by  
the bishop  
of Misnia.

Ulemb. in  
vita & gest.  
Lu. c. 5.  
Sleid. in  
com. l. 2.  
p. 40.



wished that the church in a general  
 establish the communion under  
 “ (said he) condemning was cl  
 “ thetical into an absolute prop  
 “ ing that a general council had  
 “ could not be admitted.”

No. 50. Not long after giving this  
 to the new emperor *Charles* the  
 of inducing him to take his part  
 the 15th of *January* 1520. H  
 don for the rashness with which  
 presumed to address an emperor  
 to condescend to him, in imitat  
 providence extends it's care ev  
 things, and to grant him his pro  
 tine formerly did to St. *Albanas*  
 like that which he suffered ; he  
 some works which he published,  
 on him the hatred of many per  
 assuring him in the mean time th  
 till he had been compelled to it  
 his enemies, and that he had no  
 but to announce the truths of the  
 superstitious opinions of human tr

Luther  
 writes to  
 the emperor  
 Charles the  
 Vth.

Cochl. de  
 ast. &c. hoc.  
 anno. Inter.  
 ep. Luth. ad  
 Carol. 5. l.  
 2. protest.  
 Luth. ad  
 Carol. 5. t.  
 2. p. 144.  
 Ulemb. c. 3.  
 Rayn. ad.  
 an. 1519. n.  
 54. Heid. l.  
 2. p. 47.

treatments (continued he) oblige him to have Anno  
 ourse to his imperial majesty whose protection 1520.  
 craves, and the favour of not being condemned Book 126.  
 about a trial, protesting that he does not desire  
 e supported if he is convicted of heresy. *Lutber*  
 ed to his letter a protestation of referring the case  
 he judgment of such universities as were not  
 icted, before which he said he was ready to give  
 account of his doctrine; but the emperor made  
 no answer, because he waited till he should come  
*Germany.*

The 4th of *February* following, *Lutber* wrote No. 51.  
 to the archbishop of *Mentz* to justify what Another  
 letter of Lu-  
 ther's to the  
 archbishop of  
 Mentz.  
 had advanced in his works touching communion  
 der both kinds, and the pope's supremacy. He  
 s of that prelate not to listen to his enemies, and  
 to condemn him without a hearing. He Slid. in  
 comment. l.  
 2. p. 48.  
 res him that it is only those who have not read  
 books, or those who have read them with the  
 it of prejudice, that pretend he is mistaken; that  
 beseeches them to instruct him if he is in an er-  
 , and that he shall be always tractable, if he can  
 convinced. The archbishop answer'd him, and  
 ely commended his dispositions, and the course  
 he had taken in teaching the truths contained in  
 holy scripture, provided he behaved himself  
 dly, without bitterness, and without fomenting  
 obedience to the authority of the church; he ob-  
 ves to him that his affairs do not afford him lei-  
 : to read his writings, that he leaves the judg-  
 at and censure of them to his superiors; that he  
 red that he and all those who treat of matters  
 religion would do it with caution, without rais-  
 any disturbance and without giving offence: he  
 s that he is sorry to find that these rules are not  
 rved, and that many divines dispute with four-  
 , and maintain their opinions with much haugh-  
 fs and intolerable vanity, in scattering errors a-  
 mong

140. 52.

An action  
is commen-  
ced in Rome  
against Lu-  
ther.

Sleidan. in  
comment. l.  
2. p. 50.  
Pallavicin.  
hist. concil.  
Trid. l. 1.  
c. 20.  
Cochlæus,  
de act. et  
Script. Lu-  
ther. anno.

People were surprized  
layed so long to stop the  
made, and every one con-  
sidered an affair was too much ne-  
cessary, the *Dominicans* and  
the pope, that if it was a fa-  
vourable notice of trivial things, it  
was religion to tolerate the least  
it as speedily as people at  
civil society, to check the  
propagation: that *Arianism* at first  
by being neglected when  
it, as it was confined to  
alone, afterwards set the  
fire; that *John Hus* and  
have done no less mischief,  
continue as they had begun;  
the council of *Constance*  
commended: Moreover  
were gone on set purpose to  
condemnation of the errors  
in *Germany*. The first had

So many charges against *Luther* rendered his person at length odious in *Rome*, and all those who were suspected for protecting him suffered by it. 1520. Book 1 26.  
The elector of *Saxony*, who was chiefly arraigned for it, and who stood in need of the court of *Rome*, was obliged to clear himself of that impeachment. No. 53. The elector of Saxony excuses himself to the Pope in regard of the protection which he granted to *Luther*.  
He wrote the first of *April* to *Valentine Dietleben*, his agent, to let the Pope know that he had never protected *Luther*, nor taken upon him to defend his doctrine or his writings, because matters of that sort did not belong to his province; that yet it was true, that what this monk preached and taught, had the approbation of many learned men; that *Luther* had appeared before the Pope's commissary; that he had offered in writing to retract, if it was proved to him by the holy Scripture that he was in an error; and, that after this submission, it did not seem reasonable to require any more of him; that he was disposed to quit the territories of *Saxony*, if the nuncio *Miltitz* had not stopped him; that that was enough to justify him before his holiness, and to remove the obstacles which hindered the decision of his affairs in the court of *Rome*; that, moreover, he had written to cardinal *George* to let him know how much he was averse to the errors, which he was accused of suffering to be published in his dominions; that *Luther* had been pushed to extremity by *Eckius* and others; that it was to be feared these contentions would go too far, and that the remedy was to prove his doctrine erroneous by good arguments and express passages of the holy Scripture, instead of amusing themselves with censures, which would occasion great troubles in *Germany*, and which would not suit the Pope's affairs. Sleidan. in commen. l. 2. p. 51 & 60.

Whilst the elector spoke in this manner of *Luther*, the nuncio *Miltitz* made his addresses to the chapter of the *Augustinian* friars, which was then held No. 54. The chapter of the Augustinians resolve to make *Luther*

### *The* HISTORY of

in *Saxony*, to beg they would interpose their authority, in order to make *Luther* comply with what was required of him. For this purpose there were two deputies sent, who made use of entreaties, exhortations and remonstrances, to bring back his wandering soul, and make him enter into himself; but this charitable method served only to render him more haughty. He feigned nevertheless to be willing to yield in favour of his chapter, and promised in consideration to his superiors to write to the Pope to try if he could appease him; but the manner in which he did it was more apt to encrease the evil than to cure it.

He acquaints the Pope that though he had appealed from the holy See to a council, he did not intend to offend him, nor bring his dignity into question; that on the contrary he always prayed that God would pour all kinds of blessings on his person and his see, and that he always spoke ho-

cured peace, for the Church by imposing silence on his adversaries, as he had promised himself to hold his peace on that condition; and of the nuncio *Militz*, with whom he had had two conferences without success, because his enemies could not be at rest; he adds, that the conference of *Leipsic* served only to throw things into greater confusion. In fine, he concludes with telling the Pope; "I hate disputes, I shall attack no body, nor do I desire to be attacked; if I be attacked, as I have Jesus Christ for my master, I shall not remain without a reply. As for recanting, let no one expect it; your Holiness can put an end to these contests with one word only, by bringing the cause to your own tribunal, and commanding both parties to be silent."

This letter is dated 6 April 1520.

The Pope made no answer to it. *Luther* at the same time dedicated to him his book of christian liberty, which is full of strange paradoxes, wherein he reduces justification to faith alone. According to him it does all for us, it justifies us, redeems and saves us without the help of good works; he says again however, that he rejects them not; he even encourages the practice of them, but condemns those who think that by performing them they are justified, and is persuaded he says, that they do not justify a man, but only suppose him justified by faith; that a christian can perform no action that is really good, but in appearance only. He says, towards the end of this work, that he despises not the ceremonies of the Church, but condemns superstitions only. The universities of *Louvain* and *Cologne*, having censured this work. *Luther* complained of it. "In what shape (says he) has our holy father *Leo* offended these universities, that they should snatch out of his hands a book dedicated to his name, and laid at his feet to wait his sentence?"

To

Anno 1520.  
Boko 126.

No. 56.  
Luther sends and dedicates to the Pope his book of christian liberty.

Cochläus, de act. & script. Lutheri. 2a. 1520. Ulembr. c. 5. Sleidan. l. 2. p. 39.

Luth. Sleidan, in comment. l. 2. p. 39.

word of Jesus Christ, who  
to those who should confess;  
Christian ought not to conten  
actness which he might have  
his sins, but with the promise  
him of forgiving them; that  
must confess to God, and af  
sible hatred in the bottom of  
offences, that may terminate  
life. He says again, that an  
particular sins is neither nece  
account of the prodigious mi  
the extreme weakness on the  
heart of man is subject ever  
and that above all there must  
between divine precepts, an  
have no right to bind in con  
the Divines who determine p  
an action is a venial, an ot  
more so, because all our g  
without the mercy of God, a  
ble. He adopts this counsel  
that one ought to make no c  
ing the altar without having

## the REFORMATION.

7

It was then he wrote concerning vows, the multiplicity whereof he finds fault with. He laments the cruelty of fathers and guardians, by so much the more barbarous, as they exercise it under a pretext of piety. He adds, that ignorance, avarice, predilection, and the desire of easing families had introduced the custom of vows into the Church, though there was nothing that ought to be weighed with more attention and nicety: wherefore he exhorts the bishops and preachers to turn the people from the tendency which they generally have to make vows, and to this he joins pilgrimages. He even says, that it was to be wished that there were no other vows made, but that of baptism; and maintains that the Popes cannot dispense from those which one has made to God. He thinks that a vow of chastity made before the age of maturity is null, and would not have boys to make a religious profession before the age of eighteen or twenty, nor girls before fifteen or sixteen. It does not appear that *Luther* composed any other works, but those already mentioned, before *Leo X.* had solemnly condemned him.

The Pope perceiving that *Luther* was always supported by the elector of *Saxony*, by *Sequingius*, a famous general of the army, by *Hutten*, and by the nobility who were very desirous of recovering the lands which their ancestors had given to the Church, wrote to his nuncio in *Spain*, to represent to *Charles* the danger that religion was exposed to in the several countries of the empire, and to insist upon his sending orders to have *Luther* apprehended; but the emperor answered the nuncio, that this monk was of a country where persons were not so easily disposed of as in *Italy*; and that he could not satisfy the Pope's demands, till he had first received the crown at *Francfort*; because it was prohibited that he should exercise any jurisdiction

Ani  
152  
Book  
No.  
Lut  
writes  
gainst

No.  
The  
presses  
emperor  
get Lut  
arrested



emperor had a design to encroach  
 tual jurisdiction, whereas the Pop  
*ther's* cause into his own hands, it  
 decided in a diet of *Germany*; *Le*  
 fore appointed a congregation of  
 lates, divines and canonists, in order  
 resolution upon that affair.

. 60. There were at first some debates  
 ull pre- vines about the form of the trial,  
 in ther *Lutber* should be cited a sec  
 e a- There was a distinction made betwe  
 Lu- his writings and his person. As to  
 errors- it was thought unnecessary to hear  
 n. in it was thought unnecessary to hear  
 l. a. P- son, because what he had taught was  
 leas in torious. As to his writings, it was i  
 ec. an. demn them by a bull, and to get th  
 P. 53- as to his person, it was judged pr  
 author to appear at the time that  
 pointed for him. After these resolu  
 nal of *Ancona* made up a rough drau  
 and had it read in a congregation;  
*Laurence Pucci*, who was chancellor  
 other which he had planned himself.  
 very smart contest between these two

was afterwards read publicly in a congregation, and unanimously approved. It was upon this plan that the famous bull of *Leo* the Xth against *Luther* was drawn, which was published the fifteenth of June that year 1520. Anno 1520. Book 126.

The Pope began it with these words of the *se-* No. 61.  
*venty-third Psalm, ver. 22. and the following:* *Leo the*  
*Arise, O God, plead thy own cause, remember the* Xth's bull a-  
*injuries done to thee, those which thou hast received* gainst Lu-  
*from the foolish man all the day, and forget not the* ther.  
*blasphemies of thine enemies. Be favourable to our* Exstat. in  
*prayers, because foxes destroy thy vineyard, whereof* coll. conc.  
*thou hast been the press.* Thus he makes his address P. l'Abbé,  
first to *Jesus Christ*; afterwards invokes the assist- t. 14. p.  
tance of *St. Peter* and *St. Paul* as the founders of 390 & seq.  
the *Roman church*, and her first martyrs. He calls Cochineus de  
*Luther* a second *Porphyrius*, "because as that he- act. & scrip.  
retic formerly uttered his calumnies against the Luth. an.  
" holy Apostles, even so (says he) this fellow re- 1520.  
" viles the holy Pontiffs our predecessors, and is Uemberg in  
" not afraid to use ill language, when he wants vita Lutheri  
" reasons, following the custom of heretics, whose c. 5.  
" last resource, according to *St. Jerome*, is to dis- Florim. de  
" tuse the poison of their calumnies, when they see Raym. de  
" themselves ready to be condemned." After- orig. hæref.  
wards having invoked the Saints and the universal Prætol. de  
Church, which, as the holy Scriptures is committed hæref. in  
to her trust, "is sorry to find (says he) that some bullar. tom.  
" people, whose understanding is darkened by the J. Leon. 10  
" father of lies, turn the words thereof into a de- constit. 40.  
" praved and sinister meaning, so that it is no Raynald. an.  
" longer the Gospel of *Jesus Christ*, but the go- 1520. n. 510  
" spel of man, and, which is worse, of the De Sleidan. l.  
" vil." He also says, that they were renewing 2. p. 53.  
in *Germany* the errors of the *Greeks* and *Bohemians*,  
already condemned by councils and by the consti-  
tutions of his predecessors; that this gives him the  
more sensible grief, as the Popes, and he in partic-  
ular

errors. Finally, he says, t  
pastoral charge did not allow  
longer, he thought it incum  
demn in particular the follow  
articles extracted out of *Luth*  
ing to this order.

No. 62. 1. It is a heretical opinion  
Luther's er- say that the sacraments of the  
rors con- fying grace to those who lay  
demned in 41 articles. way.

Vide Ray- 2. To deny that sin remain  
mald. an. 3. ing received baptism, is to tr  
1520. n. 51. sus Christ and St. *Paul*.  
l'Abbe coll. 3. The fuel of sin, even th  
concilior. to. actual sin, is sufficient to hin  
14. p. 392. parture from the body from er  
reckons out 4. The imperfect charity  
35, because necessarily attended with great  
there are and solely constitutes the pain  
some articles which con-  
tain many propositions. hinders him from entering int  
D'Argentrè collect. judic. 5. The division of penance  
de nov. err. f. 1. p. 361 fession and satisfaction, is fou  
& l. q. holy Scripture, nor on the aut  
doctors of Christianity.

deserves ; this contrition serves only to make a man a hypocrite, and the greater sinner. Anno

1520.

7. The best and most excellent maxim of all that has been said hitherto touching contrition, is that a new life is the best and chiefest penance by doing no more ~~than~~ what one has done. Book 125

8. Presume not in any shape to confess all the venial sins, nor even the mortal ; because it is impossible for you to know them all : for which reason in the primitive church people confessed only the manifest mortal sins.

9. When we go about making an entire confession of all our sins, we do no more than intend to leave nothing to the mercy of God to be forgiven.

10. Sins are not forgiven to any one, if he does not believe that they are forgiven him, when the priest absolves him from them ; and the sin would remain if he did not believe it was forgiven ; for the remission of sin and the gift of grace suffice not ; one must also believe that the sin is forgiven.

11. Have not that confidence that you are absolved by virtue of your contrition ; it is by the force of these words of Jesus Christ : *Whatsoever thou shalt loose on earth, &c.* Believe, I say, if you have received the absolution of a priest, and believe firmly that you are absolved, and you shall be truly absolved, let your contrition be what it will.

12. If it were possible that he who confesses was not contrite, or that the priest had absolved him in jest, and not seriously, yet if he believes that he is absolved, he is really so.

13. In the sacrament of penance, and in the remission of the guilt, the Pope or bishop does no more than the last of priests ; and which is more, when there is not a priest, every christian, even a woman and a child can then exercise that function.

*The HISTORY of*

4. No one ought to answer a priest, whether as contrition or not, and the priest ought not to ask him any thing about it.

5. Those are guilty of a great error who approach the sacrament of the Eucharist, relying on this principle, that they have confessed, that they are themselves not guilty of any mortal sin, and that they have prepared themselves for it by prayers; those eat and drink their damnation; but if they have and are confident that they receive the grace, faith alone renders them pure, and worthy of receiving the Eucharist.

6. It would be proper that the Church in a synod, or in a council would appoint that the Lutherans should receive the communion under both kinds; and the *Bobemians*, who receive it in this manner, are not heretics, but schismatics only.

7. The treasures of the Church, out of which the Pope gives Indulgences, are not the merits of the Saints, nor those of Christ.

8. Indulgences are pious cheats put upon the faithful, an exemption from good works, and a number of those things which are permitted to be done, are not convenient.

mitted but secret crimes; and to those who practise works of the highest perfection. Anno 1520.

23. Excommunications are only external punishments, which deprive not a man of the participation of the spiritual and public prayers of the Church. Book 126.

24. Christians must be taught to love excommunications more than to fear them.

25. The *Roman* pontiff, as successor to *St. Peter*, has not been appointed by Jesus Christ his vicar in all the Churches of the world in the person of *St. Peter*.

26. This promise of Jesus Christ to *St. Peter*: *Whatsoever thou shalt bind on earth, &c.* extends only to what that Saint has bound on earth.

27. It is certain that it is not in the power of the Church and Pope to establish articles of faith, nor even laws concerning morals and good works.

28. If the Pope with a great part of the Church, had decided such or such a thing, and that his decision was true, it would be neither a sin nor heresy to think the contrary, especially in a matter not necessary to salvation, until a general council had approved one sentiment and condemned the other.

29. We have a method for examining the authority of councils, and freely controlling their acts, judging their decrees, and admitting with confidence all that appears true, whether a council has approved or rejected it.

30. Some articles of *John Hus*, condemned in the council of *Constance*, are most orthodox, most true and quite evangelical, and the universal Church could not censure them.

31. The righteous man sins in all his good actions.

32. A good action though holily done is a venial sin.

... which is in us.

36. Free-will ever since  
more than an empty title,  
when he does all that lies in

37. One cannot prove p  
the holy Scripture that can

38. The souls in purgato  
salvation, at least all ; and  
by any reason, nor by scrip  
in the state of meriting, and

39. The souls in purgato  
tion as far as they look for  
of torments.

40. Souls delivered out o  
frages of the living do not e  
as if they had satisfied the  
selves.

41. The prelates of the  
princes would not do ill to  
the mendicant friars,

No. 63. The Pope adds, in this  
Continua- examined these propositions  
tion of Leo which the importance of the  
Xth's bull taken the advice of the card  
against Lu- ders. divines and canonists  
ther.

is of all dignities, to be incurred by the fact a- Anno  
 ie, to believe these propositions, to maintain, 1520.  
 tend, or even countenance them, to preach Book 126.  
 m, or to suffer others to teach them directly or  
 irectly, tacitly or expressly, in public or pri-  
 e, commanding the ordinaries and others to  
 ke a strict search for the writings which con-  
 i them propositions, and to get them solemnly  
 nt in presence of the Clergy, and before all the  
 ple, under the same penalties- The Pope af-  
 wards relates all that he has done to reclaim *Lu-*  
*r*, aud to make him quit his errors; that he  
 d him to *Rome*, intending to treat him with a  
 at deal of lenity; that he intreated him, by his  
 ates and by his letters, to think seriously of the  
 tter; that he offered him a safe conduct, and  
 ney to defray the expence of his journey, pro-  
 fising him all security; being persuaded, that if  
 had taken this step, he would have sincerely ac-  
 knowledged his errors, and would not have in-  
 ighed so furiously against the court of *Rome*,  
 ich he has most vilely slandered; but that hav-  
 g despised this citation, and carried his disobedi-  
 ce and rashness so far as to appeal from the ho-  
 See to a council, contrary to the constitutions  
*Pius* the second; and *Julius* the second, who  
 clared those appeals liable to the punishments in-  
 flicted on heretics: his Holiness declares that he  
 uld at present condemn him as a heretic: how-  
 er, to imitate our Saviour's clemency who de-  
 es not the death of a sinner, but his conversion,  
 the request of his dear brothers the Cardinals he  
 content for this last turn, to admonish him cha-  
 ably to revoke his errors in sixty days, and to  
 rn his books, after which term, if he and his  
 erents have not made satisfaction, he declares  
 t they have incurred the punishments enacted a-  
 nst heretics; he forbids to converse with or har-  
 bour



Pallavic.  
Hist. conc.  
Trid. l. 1.  
c. 21.

deceffors had condemned with  
in the third place, that ſo many  
ſitions, which regarded religion  
in *Rome* in ſo ſhort a time, and  
advice of the court of *Rome*,  
for a great number of the biſhops  
himſelf did not expect ſo ſudden  
as he thought it was. Reduced  
engaged *Severinus* to entreat  
cure him an honourable reconcil-  
ly See; but when the bull was  
found himſelf condemned in al-  
more meaſures. The errors  
condemned, were nothing in com-  
which he diſperſed in his book  
*Babylon*, wherein he boasts of  
quired from day to day, and  
he ſays, for what he had taught  
gences for two years paſt, being  
the ſuperſtitious of the court of

No. 64. He further ſays, that he di-  
Luther com-  
poſes his  
book of the  
captivity of  
dulgences, but that he afterwards  
no more than impoſtures of the  
court of *Rome*, very fit to deſtroy

of divine precept ; that instead of the seven Sacraments which he admitted, he allows now no more than three, baptism, penance and the bread. In fine, he breaks out with open violence against the *Roman* church, which had just condemned him ; and among the opinions which he attempted to extirpate, that of Transubstantiation was one of the first. He would fain destroy the real presence of the body of Jesus Christ in the Eucharist ; and declares the same in his letter to those of *Strasbourg*, wherein he writes, that he was very proud to have got some fair opportunity of denying it ; because nothing could do better for him in the design he had of hurting the Papacy ; he remained struck with the invincible force and simplicity of these words : *This is my body, this is my blood : this body delivered for you ; this blood of the new covenant, this blood shed for you, and for the remission of your sins.* Luther could never persuade himself, either that Jesus Christ had intended purposely to make the institution of his sacrament obscure, or that words so plain were susceptible of such violent figures, or could have any other meaning, but that which naturally entered into the minds of all the christian people in the *East* and *West*, without ever being bias'd, either by the sublimity of the mystery, or by the subtilties of *Berengarius* and *Wicklif* : he resolved, however, to put in something of his own, by saying, that the sixth chapter of *St. John* speaks only of the spiritual eating of Jesus Christ ; that he believes with *Wicklif*, that the bread and wine remain in the Eucharist, and with the sophisters, (a name which he gives the catholic divines) that the true body and true blood are also there, as fire mixes itself with the metal in red-hot iron, in such a manner, that as each part of the red iron is iron and fire, even so every particle of the bread and of the wine is both bread and wine, and the body and blood of

Anno 1520.  
Book 126.  
Cochl. de act & script. Lutheri an. 1520. p. 26. Epist. ad Ar- gentin. t. 7. fol. 501.

No. 65.  
His sentiment on the Eucharist asserted in this book.

Inter opera Luth. lib. de captivit. Babil. c. 2. fo 60a

knowledges it ; “ but I do not co  
“ opinion, (says he) I only say  
“ article of faith ;” but he went f  
as shall be related.

No. 66. As to what regards the Mass, I  
His opinion  
of the mass  
and of other  
sacraments.  
there is a shameful traffic made c  
divine ; that the subsistence of p  
is made to depend on it. He ow  
abolish a custom introduced into  
ages ago ; but he is startled at no  
have the prayers and ceremonies  
out, and the sole words of Jeshu  
made use of at the institution of t  
the prayers which are said on that  
good, but that they do not suit th  
the elevation is a remnant of th  
*Jews*, who raised the oblations w  
the Lord ; that it were to be wis  
was said in the vulgar tongue. In  
tism he makes it depend solely on  
mise of Jesus Christ, whereof outwa  
the sign, it is here that he approves  
but those of baptism, and condemns  
so makes the effects of penance, w

absolution. Confirmation and extreme unction are Anno marked as ceremonies received from the Fathers, 1520. but which have no express promise of grace, and Book 126. to answer the authority of St. *James's* epistle, chap. v. *If he be in sin, it shall be forgiven him* ; he cuts De captivit. Babylon. t. 2. p. 86. it out of the canon, though the Church never called it in doubt, and says, that it seems not to belong to St. *James*, nor worthy of the spirit of an apostle. Thus this impudent reformer cuts off from the canon of Scripture all that answers not his way of thinking. Neither does he allow marriage to be a sacrament ; he disingages the Priests from the law of celibacy, and from reciting the canonical hours. He also published in the *German* tongue a work against the court of *Rome*, in order to make it odious to the *Germans*. Herein he enters into a long detail of the wars which the Popes, to improve their authority, waged against the emperors. He therein maintains that the emperor and Princes have the same authority as the Pope over ecclesiastics and laics. He encourages the whole nation to shake off the yoke of the papal power, and proposes a reform, by which he brings the Pope and Bishops under the emperor's jurisdiction, and strips the sovereign Pontiff of the right of interpreting the holy scripture, and calling general councils ; lastly, he inveighs against the manners and practices of the court of *Rome*, and says, that it is an unseemly thing that the Pope should be honoured with a tripple crown, while kings wear but one ; that being the vicar of a crucified God, he ought to renounce all sorts of pomp and grandeur, and that the cardinals were but a band of useless folks, who sucked the vitals of *Italy* and *Germany* ; that the Pope's officers should be cut off, the first fruits abolished, and the confirmation of bishops elect taken from him, and no application ever more to be made to him by archbishops for the pallium.

Charles V. *Chapelle*, which happened in  
orders a general diet at he appointed a general diet  
Worms.

Sleid. in  
com. l. 1. p. not think it sufficient to g  
58.

patched for that purpose, he  
treated all the Princes of Ge  
person, and to do all they cou  
ous. " We are (says he) t  
" for affairs of the last impor  
" confusion into which Ger  
" the empire became vacan  
" redress the affairs of religio  
" orders which *Luther's* do  
" have occasioned or introd

No. 77. Before the time prefixed fo  
Aleander the Pope's  
nuncio in  
Germany. who always suspected the elec  
tiousing *Luther*, notwithstand  
testations to the contrary, for  
that heretic friar; he commit  
the famous *Jerome Aleander*,  
quality of nuncio, in order to  
sanction and authority. *Alex*  
excellent parts, of a prodigious  
and directed the Council

Paul. Jov.  
in eleg. c.  
98.

marks of his knowledge and capacity ; for he had **Anno**  
 been rector of the university of *Paris*, and profes- 1520,  
 sor of *Greek*, and since that time had also taught **Book 126.**  
 at *Orleans* and *Blois*. *Stephen Poncher*, bishop of  
*Paris* brought him into his house, and sent him af-  
 terwards to *Euerard de la Mark*, bishop of *Liege*,  
 who made him his chancellor, and conferred on  
 him the dignity of provost of his church. What  
 made him known to the Pope was a journey he  
 took to *Rome* with the bishop of *Liege*. During  
 his abode there he had often an occasion of seeing  
*Leo* the Tenth. The Pope by this means becom-  
 ing perfectly acquainted with *Aleander's* merit,  
 thought he could not chuse a person more capable  
 of discharging properly the commission with which  
 he entrusted him. *Aleander* in effect distinguish-  
 ed himself in this legation, both by his sweet tem-  
 per, and by his learning and eloquence.

For the sake of travelling together, he join-  
 ed *Marinus Caraccioli*, the Pope's nuncio to the  
 emperor *Charles* the Vth. and they both went to  
*Cologne* where they found the elector of *Saxony* ;  
 they were very kindly received, and had many  
 conferences with the elector, to whom they present-  
 ed the Pope's brief.

*Leo* the Xth by this brief gave the elector notice **No. 78.**  
 of the bull, which he had lately published against *Aleander*  
*Luther*, and entreated him to have it executed in *Aleander*  
presents the  
Pope's brief  
to the elec-  
tor of Saxo-  
ny.  
 all his dominions, to oblige that monk to retract  
 his errors within the limited time, or to deliver  
 him into the hands of the ministers of the court of  
*Rome*, or at least to drive him out of *Saxony*, if he  
 persisted in his heretical sentiments. As the Pope  
 had also joined doctor *Eckius* to *Jerome Aleander* *Ulenburg,*  
in vita Lu-  
theri, c. 5.  
Raynold,  
hoc an. 21  
60.  
 to conclude and settle together, if possible, the af-  
 fairs of religion in *Germany*. *Jerome* apprised the  
 elector of it, and earnestly solicited him to con-  
 sider in them, and to back them in their commission.

But

Wittenburg in  
vita Lutheri  
lib. 5.

weighed, and that he would let  
lution thereupon. Three days  
sentiments in writing: He to  
greatly surpris'd at the demand  
to him, that it was not fit that  
pear in that affair, having given  
tent to others besides *Luther*, w  
disagreeable to a prince who di  
treatment; that if *Luther* had  
would never approve of them  
convinced and refuted by solic  
out of scripture; and if he then  
he would protect him no longer  
known he intended to make him  
of *Wittenberg*, to please Cardinal  
he had kept him only because  
Agent had begged that favour  
present there was no prospect of  
the opening of a diet, where eve  
garded him was to be scanned;  
had not yet pronounced any thing  
would not without giving him a  
his part he was dispos'd to do all  
Christian, as an Elector, and as a

ty which always animated them, and orders them  
 er very strict penalties to execute his bull ; but  
 university already corrupted by *Luther's* erro-  
 as sentiments slighted these menaces.

*Luther* perceiving that his credit encreased by  
 e resistances, appealed a second time to a Coun-

In this appeal he complains that the Pope had  
 eeded against him before he had heard his rea-  
 ; that he preferred his own private opinions to  
 Holy Scripture, and would not leave things to  
 decision of a council : He also beseeches the  
 peror, and all the magistrates to be so kind as  
 eeive his appeal for the just defence of the au-  
 ity of a council, not thinking that the sole de-  
 of a Pope could bind any man, until the cause  
 been maturely examined in a council. This  
 is dated the seventeenth of *November*.

n another work which he also published for the  
 ence of the articles condemned by the bull, far  
 n retracting any of his errors, or mitigating his  
 esses in the least ; he raised them to the highest  
 ree, and confirmed them all even to this pro-  
 ition ; " That every Christian, a woman, a  
 child, may absolve in the absence of a Priest, by  
 virtue of these words of Jesus Christ : *Whatso-  
 ever thou shalt loose on earth, &c.* The same  
 lence made him say with regard to the citation  
 ich he had not answered ; " In order to appear  
 there, I wait until I have 20,000 foot and 5,000  
 horse along with me, and then I shall make peo-  
 ple believe me." He was rebuked in the bull for  
 ving maintained some of *John Hus's* propositi-  
 ; instead of excusing himself as he had formerly  
 e : " Ay, (says he speaking to the Pope) all  
 that you condemn in *John Hus*, I approve ; all  
 that you approve I condemn ; there is the recan-  
 tation which you have ordered me to make,  
 will you have any more ?" In short he soon after  
 maintained

Anno 1520;  
 Book 126.

No. 80.

*Luther ap-  
 peals from  
 the Pope's  
 bull to a fu-  
 ture Council*

*Rayn. hoc  
 an. n. 65.*

*Affert. arti-  
 cul. per bull.  
 damnat. to.*

*2. propos.  
 13. fol. 94.*

*Advers. An-  
 tichr. exer.  
 bull. c. 2.*

*fol. 91.  
 Ibid. ad pro-  
 pos. 38. f.*

*109.  
 Epist. ad fal-  
 sô nominat.*

*episcoporum  
 ordin. to. 2.  
 f. 305.*



of the beast ; still that he co  
a title, and that he had assun  
ministry to which he was cal  
he had received not from m  
the gift of God and the rev

On this basis he qualifies  
and through the whole cour  
*Luther* by the grace of *Go*  
*berg*, and declares to the B  
not pretend to be ignorant  
is his new title which he give  
contempt of them and of S  
well give himself the title of  
of God, and that most certa  
him so and held him for a p

No. 81. In the mean time the bull  
Luther's in most of the provinces of  
books are *Saxony*. The universities o  
burned in *Saxony*. The universities o  
many parts exceedingly pleased to see  
of Germany rised by the Holy See; put  
Cochl. in books, The same was don  
schis, &c. at the instigation of the Pop  
an. 1520. p. to the advice of *Erasmus* and  
27. would not have things car

was executed the tenth of *December* in the public street. The day following he preached with much vehemence, exhorting his hearers to shake off the Pope's yoke, if they desired to be saved; and soon after published a long manifesto, wherein he accounted for his conduct, arraigning the Pope for exercising a tyrannical sway in the Church, for corrupting the Christian Doctrine, and usurping the lawful power of Magistrates. *Pallavicinus* remarks that the same action was imitated in two or three cities of *Germany* by *Luther's* partisans; and which is more surprising, there were some who had the assurance to attempt the same thing at *Leipsic*, in the presence of duke *George of Saxony*.

Anno 1520.  
Book 126,  
Sleidan. in  
comment. l.  
2. p. 61.  
Pallav. hist.  
conc. Trid.  
l. 1. c. 22,  
p. 18.

In short, to render the court of *Rome* more odious, the university of *Wittenberg* extracted out of the decretals, and published about thirty propositions, among which there are some which are not the same as they set them forth. The most of them regard the authority of the sovereign Pontiff, for example: "That the papal power was therein compared to the light of the sun, and the royal to that of the moon; that it was not limited either by councils, or by the canons; that the bishop of *Rome* carried all manner of prerogatives enclosed in a nook of his heart; that he could correct the canons as he thought proper; that he obliged the bishops to swear to him; that he called himself head of the Church; that there was an appeal from all jurisdictions to his, and that from his there was no appeal to any other; that all laws had no other force but that which they had from him; that he was the cornerstone of the Church; that the keys were given to nobody but to *St. Peter*; that the power of Jesus Christ had been all transferred in the person of that apostle; that the Pope could impose laws upon the Church; that he appropriated to himself

No. 83:  
Propositions  
extracted  
from the de-  
cretals by  
the universi-  
ty of Wit-  
tenberg.

" making Monarchies pay  
 " dispensed from keeping f  
 " confirmed by public oath  
 " changed vows ; that he wa  
 " God ; that he exacted the  
 " laws as for those of the Go  
 " ed the authority of the ho  
 " on his own ; that he refe  
 " the interpretation of it acc

*Sylveſter de Prierio* having  
 at the commencement of the  
 with the *Dominicans* concern  
 made him a ſmart answer, w  
 ply. *Ambroſe Catharinus*, w  
*Politus Lancelottus*, a native o  
 order of St. *Dominick*, a learne  
 a treatiſe on the dignity of th  
 vided into five books, in ord  
 defence.

No. 84.

Luther  
 writes a-  
 gainſt the  
 book of Am-  
 broſe Catha-  
 rinus.

*Luther* towards the end of th  
 long answer to it, which was  
 gainſt the Pope, and againſt  
 wherein he abuſes many paſſa  
*Daniel*. which he explain

## BOOK CXXVII.

WHEN the time which had been granted to *Luther* to recollect himself and to abjure his errors was expired, the Nuncio *Aleander* procured a fresh bull from *Rome*, wherein the Pope said, that though many of *Luther's* partizans had abjured their errors in the presence of his Nuncios, and though pursuant to the orders which he had given, the books of that Monk had been burned in many parts of *Germany*; notwithstanding, he was sorry to find that *Luther* became an abandoned wretch, not only refused to make a serious reflection, to renounce his pernicious tenets and appear in *Rome*, but like a rock of scandal, continued to preach and write against the Holy See, and to seduce others; "Wherefore (continues the Pope) as he is already declared a heretic, the same stain falls upon those who support and protect him, who grant him their favour, who follow his sect, and who encourage him in his obstinacy, so that they are to be looked upon as heretics, whose company a'l Christians are commanded to shun." Then the Pope interdicts the places where they shall be found, and orders the patriarchs, archbishops, bishops, all the secular and regular clergy, in virtue of holy obedience, and on pain of excommunication, to denounce them heretics in their churches on Sundays and Holydays, when the people are assembled, and to do it with all the ceremonies requisite on those occasions. This bull was dated in *Rome* the third of *January*; but it served only to exasperate *Luther* the more, and those of his party, falsely persuaded that all that came from the Holy See was only for the Pope's interest, and that of the court of *Rome*..

*Aleander*

Anno

1521.

Book 127.

No. 1.

The Pope excommunicates *Luther* and his followers by a new bull.

Extat in bul-  
lar. constit.  
40. in Leo-  
nem X.

Raynaldus,  
an. 1521.

Apud Bzo-  
vium. c.  
n. 1.

Palavicinus,  
l. 3. cap. 25

de act. et  
Scriptis Lu-  
theri. an.  
1527.  
Ulenberg. p  
6.

forty propositions out of the  
of *Babylon*. These blows we  
*Luther's* party, and there were  
ed from the diet which was to  
the month of *January*. It was  
day appointed, and the Emperor  
had promised: The assembly  
and the Pope's two Nuncios,  
*Marinus Caraccioli*, did not fail  
were both charged to urge the  
*Luther* and of his writings; the  
*Alexander* began with, and he sat  
hours at the first sitting.

No. 3. At first he inveighed furiously  
but perceiving that what he said  
to the hearers, and that in effect  
was not to use injurious speeches  
the sentiments of that Monk were  
mediately turned his discourse upon  
selves, and made an extract  
out of the book of the captivity  
therefore made it appear that *Luther*  
were seven sacraments, that he  
and that he looked upon *Tran-*

Exact.  
Wormat.  
Archiv. va-  
tican. apud  
cardin. Pal-  
lavicin. lib.  
I. c. 25.  
Sleidan. in  
com. l. 3. p.

of states, and as it was daily spreading more and more, that there must be a speedy remedy applied to put a stop to it. The princes and the electors astonished at this information began to resolve that *Lutber* should be absolutely condemned, when *Frederic* elector of *Saxony*, to ward off that blow, said he had reason to expostulate against the manner in which a professor of his university had been imposed upon; that those erroneous sentiments which were fathered upon *Lutber* were not his, but were invented by his enemies on purpose to bring him to discredit; that the books out of which those errors had been extracted perhaps were not his, and that the surest expedient to convince him, was to send for him and hear him, which the emperor and the princes agreed to.

But *Aleander* strenuously opposed it, and insisted that an affair already determined by the Pope did not admit of any deliberation; that it was dangerous to send for *Luther*, because he might give occasion to raise a sedition; that his reasons were no longer to be listened to; and besides that he would not take for judges, either the divines, or the canonists, or the bishops. *Aleander* justly apprehended that *Lutber*, who wanted nothing but to talk and dispute, would by his eloquence and false subtilties impose upon people who had not a capacity to judge of matters of that sort. It was nevertheless resolved to send for him, that he should only declare in plain terms whether the books out of which some heretical propositions had been taken, were his or not. There were some difficulties concerning the form of the safe-conduct which was to be granted to him. His partisans, among others *Frederic*, thought it not sufficient, if it was signed only by the emperor, because in that case *Lutber* might be delivered into the hands of the Pope. *Charles V.* in complaisance desired that some of the other princes

Anno 1521.  
Book 127.

No. 4;  
*Aleander* opposes *Luther's* coming to the diet.

*Pallavic.*  
1. c. 26.

*Cochleus*,  
in act. etc.  
script *Luth.*  
an. 1521. p.  
31.

conduct.

Sleid. com.  
3. p. 63.

No. 6.

Luther sets  
out from  
Wittenberg  
for Worms.

Acta Wor-  
mat. con-  
vent. ex co-  
dic. Vatic.

Sleidan. l.  
3. c. 64.

Pallavic.

l. 1. c. 26.

Ulemburg.

in vita & ac-

Luth. c. 6.

n. 2. p. 26.

books that were fathered upon him he approved the doctrine which that he could safely come to *Worms* port which he sent him, and the equal liberty to go back to his own

Upon the strength of this safe-  
set off from *Wittenberg* in order  
before the end of twenty days which  
had limited for him : He was at

called *Gaspard Sturmius*, who had  
from *Worms* to serve as a safe-guard  
rived at *Erford*, he took up his habi-  
nastery of the *Augustinians*, where

habit of a Monk, and as it was  
was prevailed upon to preach, with-

withstanding the prohibition inter-

and had a very numerous audience

flocked about him both out of curiosity

of hearing him. He declaimed against

works and human laws : “ One

“ church, another goes to pilgrimage

“ *James’s* or to *Rome* ; a third

„ barefoot ; all this is of no service

“ lished ; for whatever comes from

From *Erford* he went to *Oppenheim*, where he learned that the Pope had excommunicated him in *Rome* on Holy Thursday. On the receipt of this advice the most timorous among those who accompanied him endeavoured to dissuade him from going to *Worms*, by representing to him the number and quality of his enemies, and conjuring him to avail himself of the example of *John Hus*; but he answered, that he was infinitely obliged to them for their care, though (said he) it is like that of *Pilate's* wife for J. C. and that the Devil had excited both the one and the other for the same end; that that angel of darkness saw in both cases his throne on the point of being overturned, and that he was put to his last shifts to preserve it, and added that though he should be sure of having as many Devils about him as there were tiles on the houses of that city, meaning *Worms*, yet he would go there.

He arrived there the sixteenth of *April*, attended No. 7. by eight gentlemen cavaliers, and came to lodge in the house of the knights of the Teutonic order, near the palace where the elector of *Saxony* dwelt; the day after, the 17th of the same month, he was introduced to the diet about four of the clock in the afternoon by the count of *Papenheim* marshal of the empire, who commanded him first not to speak any more than was necessary to answer precisely to the questions that should be proposed to him on the part of the emperor. Then the lawyer *Eckius*, one of the duke of *Bavaria's* counsellors, told him that his imperial majesty had sent for him to hear his answer upon two articles; the first, whether he was the author of the books published in his name, the copies of which he saw, and heard the titles read. The second, whether he would maintain the doctrine, or retract the errors contained in them. *Luther* answered that he acknowledged

Anno 1521. Book 127.

Luther arrives at Worms and is examined there.

Cochlæus de act. et script. Lutheri hocan. 1521. Palavicin. hist. l. 1. c. 26. sub. finem.



The princes after having conf  
 which he had made, ordered .  
 though he was well enough ir  
 for which the emperor had se  
 and ought to have studied the  
 to make, being reckoned so  
 imperial majesty however you  
 one day, on condition that l  
 next day and answer by wor  
 in writing. He withdrew im.

No. 8. The day following he was c

Luther ap- the lifeguard *Sturmius* as far  
 pears a se- was brought in about six o'clock  
 cond time at  
 the diet of  
 Worms. “ In as much as you would  
 “ to the demand that was m

Pallavic. “ there was one day granted  
 hist. conc. “ might have refused you time  
 Trid. l. 1. c. “ ing every one's duty to be  
 27. “ an account of his faith and  
 Sleidan, l. 46  
 3. p. 65. “ who requires it ; you above  
 Cochimus, “ and so great a divine, ough  
 p. 33. “ of time to study your answ

“ (said he) most potent emperor, and most illustrious Princes, in using terms that may be im-  
 “ proper and not very suitable to so grand an assembly, and if I observe not all the politeness requisite, I beg you will be so gracious as to have  
 “ some consideration for the kind of life in which  
 “ I have spent a good part of my age ; for I can  
 “ promise myself nothing else, nor give any other  
 “ testimony than a sincere protestation, that all that  
 “ I have simply taught hitherto, was only for the  
 “ glory of God and the salvation of men. As for  
 “ the first question that was proposed to me yesterday, I made no difficulty of owning that the  
 “ books which are named for me were mine ; that  
 “ if my enemies have added any thing to them, I  
 “ am not answerable for it, and it should not be  
 “ looked upon as coming from me. The case is  
 “ now to answer the second question.”

Anno  
 1521.  
 Book 12  
 Sleidan.  
 3. p. 65.

To satisfy them in that point, he prayed the assembly to take notice that the books which he had composed were not of the same kind, and treated of different subjects ; that there were some of them in which he had handled nothing but matters of piety and morality, and that in so plain a manner, that even his adversaries did speak favourably of them, and consequently that he could not retract them without forgetting the duty of a good and honest man ; that there were other works of his, in which he carps at the papacy and the doctrine of the court of *Rome*, which had given so much disquiet to the christian common-wealth, that nobody can deny that the Pope's laws founded upon human traditions, keep the consciences of the faithful under an insupportable tyranny ; that *Germany* has as much and even more reason to complain than any other country in *Christendom*, and that she cannot soon see an end to those vexations, if there be not some method speedily taken for that purpose ; that

Inter opera  
Luth. in aet.  
convent.  
Wormat. t.  
2.

some particular persons, who  
the tyranny of *Rome*, had  
which he taught, and had lo  
nies ; that truly he did not di  
the heat of dispute had carried  
had answered them with too  
he did not assume any sanctit  
or in his life ; that he made a  
the true doctrine grounded o  
nies of holy writ, and that he  
for fear his enemies should  
thereby ; that he was far fro  
had never erred, because from  
born he became liable to error  
to repeat what Jesus Christ  
struck on the cheek by one o  
high priest : *If I have spoken*  
*which I have spoken* ; that if  
world, abounding with all for  
not refused to hear the testin  
vant, with how much more jul  
who may be mistaken in more

troubles ; that it is the property of the gospel, Anno  
wherein Jesus Christ says, that *he came not to bring* 1521.  
*peace but war, and to separate the son from his* Book 12;  
*father.* “ Wherefore, (said he, addressing him-  
“ self to the assembly) you ought to consider ve-  
“ ry carefully what you are going to determine,  
“ lest you may condemn the word of God, and the  
“ sound doctrine which God presents to you by a  
“ particular favour, and render by its condemna-  
“ tion the reign of *Cæsar* unhappy, by leaving an  
“ example so disadvantageous to his posterity,  
“ which I could prove to you by many authori-  
“ ties of the holy scripture, of *Pharaoh*, of the  
“ king of *Babylon*, and of the kings of *Israel*,  
“ who ruined themselves at the very time that  
“ they thought to make a lasting peace in their  
“ kingdoms, and to act with more wisdom.”

As *Luther* was going to expatiate much on this subject in order to exhort the Princes to defend the truth, *Eckius* told him, with emotion, that he had not answered to the fact, and that it was not his business to question or doubt what had been formerly defined by the authority of Councils ; that all that was demanded of him was to answer precisely, if he would approve or retract his writings ; to which *Luther* replied : “ As you command me,  
“ most noble Emperor, and most illustrious Prin-  
“ ces, to make a plain and precise answer to the  
“ questions proposed to me, I shall obey ; and  
“ here is my answer. If I am not convinced by  
“ testimonies of the holy Scripture, and by evi-  
“ dent proofs, I cannot retract any thing of what  
“ I have wrote and taught ; for I must not act  
“ against my conscience ; nor do I think myself  
“ obliged to believe the Pope and Councils, nor  
“ receive their authority, because it is certain, that  
“ they are often mistaken, that they contradict  
“ one another, and that they may err. Therefore,

*Slcidan.*  
comment. I  
3. p. 65.

THE HISTORY of

neither will nor can retract any thing, because  
is neither safe, nor innocent for one to act a-  
gainst his conscience."

The Princes having taken this answer into con-  
sideration, signified to him that he had not answer-  
ed with due modesty; that supposing the distinc-  
tion he had made of his writings, if he had retract-  
ed those which contain the greatest part of his er-  
rors, the emperor would not suffer the rest to be  
held whole doctrine was orthodox; that there  
were many *Germans* of profound erudition, wit-  
nesses of what passed at the council of *Constance*;  
that he despised it's decrees; that he renewed the  
errors which had been condemned there; that he  
was wrong in desiring to be convinced by the holy  
scripture, because it is needless to dispute afresh  
of things which the church has once condemn-  
ed; that it ought not to be permitted to ask a rea-

proceeding against an unnatural son, who aims at nothing but to tear the womb in which he was formed; that he had therefore resolved to proscrib-  
*Luther* and his followers, and to use all proper means to quench that combustion; nevertheless, having a regard to public faith, he desired that *Luther* should be sent back to *Wittenberg*, on the conditions mentioned in his safe conduct. This letter of the emperor was read in the assembly, and every one passed a different judgment on it according to his interest or inclination. There were some who were of opinion that *Luther* ought to be arrested without any regard to his safe conduct, but others, and chiefly *Lewis* the elector *Palatine* cried out vehemently against that motion, and insisted that the *German* nation was not to be blackened with a stain which would last for ever. The elector of *Saxony*, and *Luther's* friends remonstrated that as it was an affair of the last consequence, nothing ought to be done precipitately; that the Emperor being young suffered himself to be easily possessed in favour of the ministers of the court of *Rome*; that some body ought to be chosen deputy of the diet, to make fresh attempts upon *Luther* to see if he could be obliged to make satisfaction to that court.

The Emperor consented thereto; the elector of *Treves*, who was already commissary to the holy see, was chosen one of the deputies, together with the elector of *Brandenburg*, *George* duke of *Saxony*, the bishop of *Augsburg* and some others. They made *Luther* appear before them in order to engage him not to be obstinate, to think of the dangers into which he was going to throw himself headlong; but all their remonstrances were to no purpose; the archbishop of *Treves* thinking he would succeed better, if he saw him in private, brought him into his chamber, and took no body with

1521. Book 127.

The elector of Treves has some conferences with Luther.

Pallavicin. l. 1. c. 27. Sleidan. l. 3. p. 68. Cochleus, de act. & script. Luther. p. 40.

## *The HISTORY of*

him but *Eckius* and *Cochleus*, dean of *Franc-*  
t. In this private interview there was nothing  
mitted to persuade *Luther* to receive the doctrine  
the general Councils; but he stedfastly refused  
pretending that those Councils had erred, among  
rest that of *Constance*, in condemning this pro-  
position of *John Hus*, that the Church is compos-  
of those only who are predestined. So much  
tinacy brought on a public conference, which  
s held the twenty-fourth of *April* in the presence  
the deputies.

*Luther* was brought in, and the lawyer *Veius*, se-  
tary to the marquis of *Baden*, told him that he  
s not called to dispute, but to treat with him in  
friendly manner, and informed him of some  
ings that regarded his person; that the emperor  
granted them leave to speak to him again, and  
reat him to come back to his duty, not to de-

reject all the councils, but only that of *Constance*; and Anno  
 that he had given a reason for it to the archbishop of 1521.  
*Treves*; to wit, that that council condemned this Boko 127.  
 proposition of *John Hus*, that the church is com-  
 posed only of the predestined; that the fathers of deputies of  
 that council in condemning this article, condemned the diet,  
 at the same time that by which we believe one only Sleiden.  
 church; that the scripture teaches it in express comment. L  
 terms, and that neither torments, nor death itself 3. p. 69 &  
 could dispense with true christians from believing 70.  
 it: that for his part he was ready to suffer all sooner  
 than retract the word of God; that he could not  
 avoid giving offence in defending it, because it was  
 not in his power to hinder the word of Jesus Christ  
 from being a stumbling block; that he knew very  
 well one must obey powers and magistrates, and  
 not confide in his own sense; that he had taught  
 the same thing himself; but that he also read in  
 scripture that one must rather obey God than men;  
 and that he was ready to do any thing so that he  
 was not obliged to deny the word of God. "If  
 those who govern the church (said he) discharg-  
 ed their duty in the manner which Jesus Christ  
 and his apostles had prescribed, it would not be  
 necessary to overburthen consciences with the  
 hard and insupportable yoke of human laws; I  
 know well enough that the scripture desires one  
 to forsake his own proper judgment and readily  
 subscribe to it; but I don't mean to do any  
 thing with obstinacy, I only demand permission  
 to make profession of the gospel."

Cardinal *Pallavicinus* says, that the archbishop  
 of *Treves* moved at *Luther's* stubbornness, propo-  
 sed to that monk to refer the whole affair to the  
 judgment of the pope and emperor, or to that of  
 the emperor alone, being sensible that he would  
 judge as the pope; or to the decision of the em-  
 peror and the princes without the pope; and, in  
 fine, c. 7.

No. 13.  
 Conditions  
 which the  
 archbishop of  
*Treves* pro-  
 poses to *Lu-*  
*ther*.

*Pallavic.*  
*hist. conc.*  
*Trid. l. 1.*



posing the approbation of t  
 fused through another moti  
 to wit, because they were  
 he had already refused. A  
*Treves* having asked him  
 pinion, were best to be tak  
 " which *Gamaliel* propose  
 that if the enterprize was l  
 abortive; whereas if it can  
 impossible to hinder its su  
 pope ought to take things  
 ject did not come from Go  
 soon miscarry. As no other  
 from him, he was dismis  
*Wittenberg* within the spa  
 and forbidden to preach  
 the way. *Luther* therefore  
 to the assembly, set off  
 sixth of *April*, attended  
 had brought him thither.

No. 14. *Luther* stopp'd at *Fribur*

and wrote from thence to the  
 sistance which he had made a  
 to oblige him to retract his

Luther de-  
 parts from  
 Worms, and  
 writes from

fore I beseech you great emperor, to defend me against my enemies." He wrote pretty much the same terms to the princes, and begs to be excused for not having consented to submit his books to their judgment, because he could in no wise put the word of God to arbitration. He declares that as often as it shall please his imperial majesty and them, he will appear in the place that shall be appointed for him, provided he has equitable and unsuspected judges to deal with. He gave the charge of these two letters to the guard *Sturmius*. He was glad to find this opportunity to get rid of a man who was troublesome to him in the scheme which he had laid of getting himself forced away, that he might have a pretext of obeying no more; for that was all concerted.

In fact, *Luther* having left *Eysenach* the third of May, and going through the forest, which is on the road to *Wittenberg*, two horsemen, disguised and adorned by *Frederic* elector of *Saxony*, attacked him, and even threw him on the ground, to make people the more apt to believe they were some enemies who had a design upon his person, and carried him as it were by force into the castle of *Versberg*, situate on a mountain in a country of *Saxony* near *Weslade*, which was pretty lonesome. *Luther* kept here shut up for the space of nine months, very well fed indeed, but without any exterior communication, nor was it possible for any one to know where he was, the affair was conducted with so much dexterity and fidelity. It is even said that the elector of *Saxony* was not willing that he himself should be informed of the place where that monk was concealed, that he might have it in his power to protest to the emperor and to the pope that he was utterly ignorant of it.

The news of his being run away with was soon spread about on all sides; *Alexander* gave the pope notice

Anno 1521. Book 127.

Pallavic. hist. L. 1. c. 28.

Luther is forced away on the road, and shut up in a castle.

Pallavic. hist. L. 1. c. 26.

Sleidan. p. 76.

Cochleus de

act. & scriptis

Lutheri, an. 1511. p. 42

& 43.

Reports propagated about Le-

*The* HISTORY of

ce of it. *Charles* the Vth surmised the thing as  
ll out, and other judicious persons thought so.  
In the mean time *Luther's* partisans did not  
to publish every where that the emissaries of  
court of *Rome* had assassinated him, or at least  
t him confined contrary to public faith. There  
e some of them so mad as to report that they  
found his corpse stabbed all over in a silver  
e; which had like to raise an insurrection in  
ms, and put the two nuncio's *Caraccioli* and *A-*  
*der*, already much hated by the *Lutherans*, in  
ger of losing their lives. After the emperor  
deliberated with the princes and electors what  
best to be done in the present conjuncture be-  
the diet should break up, it was agreed upon  
sue an edict against *Luther*. It was drawn up  
sixth of *May*, and there were two copies of  
arried to the emperor, the one in *Latin* and the  
er in *Dutch*. This prince was then in church

to condemn his writings and to declare him an Anno  
 ic, if he did not revoke his errors within a cer- 1521.  
 ime which he prescribed for him; of which Book 127.  
 ice *Jerome Aleander*, apostolical nuncio, who p. 76. apud  
 d near his person, had given him a copy, Goldast. con-  
 ng him in the pope's name, as the true pro- stit. Imper.  
 r of the church, to get it published and execut. t. 2. p. 143.  
 oughout the empire, and all over his domini- Pailavic.  
 that in the mean time, *Luther* instead of hist. conc.  
 ling and coming back to his duty, wrote books Trid. 1. 2.  
 day to day in *Latin* and *Dutch*, fraught not cap. 28.  
 with new heresies, but also with those which  
 cred councils had condemned in former times;  
 there is not so much as one of his writings but  
 stiferous, or carries some deadly sting, nor  
 one word that is not pure poison; that for  
 reasons, willing to follow the steps of the  
 en emperors his predecessors, after having con-  
 d upon it with the electors, the princes, and  
 of the empire, as also with his own privy  
 cil, composed of persons chosen out of all the  
 ms subject to his dominion, with their advice  
 unanimous consent, and to remove all sub-  
 of complaint and contention from those who  
 that he ought to be heard before people pro-  
 ed to the execution of the pope's bull, (though  
 aps it was not proper to hear a man already  
 emned by the holy see, obstinate in his per-  
 opinions, and publicly known for an heretic,)  
 ad him cited by one of his heralds, not to take  
 izance, nor to pass a judgment on matters of  
 , which belong only to the pope, but to bring  
 back into the right road by strong and salutary  
 rtations.

the next place, the emperor shews how *Lu-*  
*was* introduced into the assembly, upon what  
*was* examined, and what answer he made: the  
 nor in which he was discharged, and sent back

### *The* HISTORY of

his own country. To conclude he adds, that in order to discharge his duty to God, to the church, to the pope, and to the imperial dignity with which he is invested; with the advice and consent of the electors, of the princes and states of the empire, and in execution of the sentence of the sovereign pontiff, he declares that he holds *Martin Luther* for an obstinate and notorious heretic, cut off from the church, and commands that he be held as such by every one; forbids all manner of persons, under pain of high treason, loss of goods, and being put under the ban of the empire, to harbour, defend, support or protect him, either by word or writing: commands all the princes and states of the empire, under the usual penalties, to seize and imprison him after the expiration of twenty days, and to prosecute all his accomplices, adherents and abettors, depriving them of all their goods moveable and immoveable. He also for-

of *Paris* had just censured his works and errors, Anno and that it had condemned his doctrine in above 1521. an hundred propositions. The rigorous manner Book 127 in which that faculty had treated him, appeared to him so far the less supportable, as he had from the beginning received it for a judge of his disputes with the holy see, and that he had submitted to it with great elogies. This censure was passed in an assembly held at the *Mathurins* the fifteenth of *April* 1521, decreed and confirmed with the unanimous consent of all the doctors. The faculty therein explains in the first place, the necessity of opposing the poison of new errors capable of infecting the faithful, according to *St. Paul's* advice to *Timothy*, to carry himself as a minister of the Lord without reproach, that he may know properly how to dispense the word of truth, and to shun vain and profane discourses, which contribute much to inspire impiety. For if those errors once take hold of the minds of simple folks, they make an infinite progress, they spread like the gangrene, which as soon as it has caught the live flesh, never ceases infecting all that comes in its way until it brings on death. The censure proves it by the examples of *Hermogenes*, *Philetes*, *Himeneus*, *Ebion*, *Marcion*, *Apelles*, *Sabellius*, *Manes*, *Arius*; in these latter times, by those of *Waldus*, *Wicliff* and *John Hus*, and lastly by that of *Luther* himself and of his followers. "These children of iniquity (says the faculty) labour to mangle their mother the church; *Luther* holds the first place among them as another *Abiel*, who, contrary to *Josue's* curse, would rebuild *Jericho*. He renews old errors, studies to invent new ones, and thinks himself wiser than all those that are and have been in the church. He is so insolent as to prefer his own judgment to that of all the universities. He despises the authorities of the

D'Argentré  
coll. judic.  
cc. nov.  
error. p. 36:  
& seq.


2 ad Tim.  
c. iii. v. 15.  
& 16.

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poly fathers and antient doctors of the church ; and to put the finishing stroke to his impiety, he strains to destroy the decisions of the sacred councils, as if God had reserved to him the knowledge of many truths necessary to salvation : which the church had been ignorant of in the foregoing ages, and as if she had been abandoned by her spoute Jesus Christ to the darkness of error."

In the next place the faculty shews, that *Luther* taken his errors from the antient heretics ; that he follows the opinion of the *Manicheans* upon will ; of the *Hussites* upon contrition ; of the *Hussites* upon confession ; of the *Beguards* upon precepts of the law ; of the *Cathars* upon the thing of heretics ; of the *Waldenses* and *Bohemians* upon ecclesiastical immunities and evangelical councils. As to sermons he agrees with those

*Waldenses, Heracleonites, Peputians, Aerians, Jo- Anno  
vinianists, Artoritites, and other like monsters.* 1521.

They come next to examine in particular, the Book 127.  
propositions which they censure. In the first place  No. 19.  
the faculty examines the book of *the captivity of* Errors tak-  
*Babylon*, as containing more errors, they reduce the en out of  
whole under five articles, which regard the sacra- the book of  
ments, the laws of the church, the equality of the captivity  
works, vows, and the divine essence. With regard of Babylon  
to the sacraments, here are the propositions cen- censu ed by  
demned. the facu.ty.

1. The sacraments are of a new invention. This D'Argentrè  
proposition is rash, impious, and manifestly here- collect.juric.  
tical. de nov. er-  
ror. p. 365.

2. The church of Jesus Christ admits not the sa- Of the sa-  
crament of order. A heretical proposition, which craments.  
is one of those of the poor of *Lyons*, of the *Al-  
bigenses* and *Wicliffites*.

3. All christians have the same power to preach  
and administer the sacraments.

4. The keys are common to all the faithful.

5. All christians are priests. These three pro-  
positions are heretical, and destroy the hierarchy of  
the church.

6. Confirmation and extreme unction are not  
sacraments instituted by Jesus Christ. This propo-  
sition is heretical, and renews the error of the *Al-  
bigenses* for the first sacrament, and of the *Hera-  
cleonites* for the second.

7. It is commonly believed, that the mass is a sacri-  
fice which one offers to God, whence Jesus Christ  
is called the victim of the altar; the gospel does not  
permit to say that the mass is a sacrifice. The se-  
cond part of this proposition is declared impious,  
blasphemous and heretical.

8. It is a manifest error to apply and offer the  
mass for sins, for satisfactions, for the dead, for a  
man's own wants, and those of others. This pro-  
position



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ion is declared heretical, conformable to the  
ty of the *Arians* and *Artorities*.

There is no doubt that all priests, monks, bi-  
s, and their predecessors have been and are ido-  
s, and in a very great sin, on account of their ig-  
nace of the sacrament, and the abuse they make  
them. This proposition is declar'd false, scan-  
dalous, injurious to the whole ecclesiastical order.

6. I firmly believe that the bread is the body of  
Christ. This proposition is declared hereti-  
cally already condemned.

1. It is impious and tyrannical to refuse the  
both species. This proposition renews the  
error of the *Bohemians*, already condemned as he-  
retical.

2. It is not the *Bohemians* that are to be called  
schismatics and heretics, but the *Romans*. This  
proposition favours the impiety of the *Bohemians*  
is injurious to the church of *Rome*.

sition is absolutely absurd and heretical, and scripture is taken in an erroneous sense. Anno 1520.

18. It is dangerous and even false to believe that penance is a second plank after shipwreck. A rash, erroneous proposition, injurious to St. *Jerome* who affirms it. Book 127.

19. He who having confessed, or being rebuked for his fault, begs pardon for it before any one of his brothers in particular, is without doubt absolved from his sin. This proposition which insinuates that laics, both men and women, have the power of the keys, is false, injurious to the sacraments of order and penance, heretical, and conformable to the errors of the *Waldenses*, and other heretics called *Quintilians*.

The second title of the propositions extracted from the same book which the faculty condemns, is of the laws and constitutions of the church, and comprehends only one proposition, which is, that neither the pope, nor the bishops, nor any man has a right to enjoin a christian to do any thing, except with his consent, and whatsoever is otherwise done proceeds only from a spirit of tyranny. This proposition which withdraws subjects from the submission and obedience due to their superiors, tends to sedition, and to destroy positive laws; it is erroneous in faith and morals, and one of the errors of the *Waldenses* and *Aerians*. Of the laws and constitutions of the church.

The third title is of the equality of works, and contains but one proposition conceived in these terms: Works are nothing in the presence of God, and are all equal in merit. A false proposition, contrary to the holy scriptures, and borrowed from the *Jovinianists*. Of the equality of works.

The fourth title concerning vows contains two propositions. Of vows.

1. It is adviseable to abolish all vows, and to make none. A proposition contrary to the doctrine

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of Jesus Christ, and to the conduct of the fa-  
s, who advised vows, and which is taken from  
*Wicliffites*.

. It is probable that vows now-a-days serve on-  
to maintain pride and presumption. This pro-  
position is false, injurious to the religious state, and  
formable to the same *Wicliffites*.

The fifth title is of the divine essence, and this  
proposition is condemned therein; that for  
e hundred years past many things have been  
out reason, and preposterously determined;  
example: that the divine essence neither engen-  
nor is engendered; that the soul is the sub-  
stantial form of the human body. This proposition  
false, and advanced with much arrogance by a  
who is an enemy to the catholic church, and  
injurious to the respect due to general councils.

In the next place the propositions extracted out of  
the works of *Luther* are condemned, which are  
condemned under nineteen titles: the first whereof

2. The law before charity produces nothing but wrath, and only augments the sin. A false proposition, offensive to pious ears, blasphemous against God and his law, and contrary to St. Paul's intentions, Anno 1521. Book 127.

3. All sorts of works before charity are sins which merit damnation, and which indispose us for grace. A false, rash proposition, and which favours of heresy.

4. He that begins a good work, or his penance by a detestation of his sin before the love of righteousness, and who affirms that there is no sin in that, ought to be ranked among the *Pelagians*. A false proposition, advanced with ignorance, and which takes the love of righteousness for that love which follows charity..

5. That contrition which is acquired by an examination, collection and detestation of one's sins, by which he runs over his years in the bitterness of his soul, by weighing the grievousness of his sins, their great number, their deformity, the loss of eternal happiness, and the pains of hell which one has deserved; that contrition, I say, makes a man a hypocrite, and even a greater sinner. A false proposition, which shuts up the way of salvation; contrary to scripture and to the doctrine of the holy fathers.

6. Man cannot obtain grace, either by fear or love. This proposition is erroneous in faith and morals, and removes, in an impious manner, all preparation for penance.

7. With the desire of the remission of sin a man can obtain it, though grace forgive not the crime. A false, impious proposition, and which is capable of leading to despair.

8. Jesus Christ never employed fear to oblige people to repent. A heretical proposition, in taking

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*Luther's* latin word *cogere*, for *inducere*, as it  
is taken in scripture.

Fear is good and useful, though it is not  
sufficient. These words being *St. Augustine's*, *Lu-*  
*ther* concludes from thence, that according to his  
argument, this fear leads to despair and the hatred  
of god, if grace be excluded from it. The facul-  
ties, that the judgment, which *Luther* gives of  
saying of *St. Augustine*, is false, rash and im-  
proper, in taking grace for that which is called,  
*im faciens*, as he takes it.

. If *John the Baptist* had taught, that fear is  
the beginning of penance, yet it would not follow  
from thence, that that penance ought to begin  
with fear. This proposition is manifestly errone-  
ous and injurious to *Jesus Christ*, and quite contrary  
to the doctrine with which the holy ghost inspired  
the holy precursor.

The third title of confession contains seven pro-  
positions.

5. Sins committed against the two last commandments of the decalogue, ought to be entirely excluded from confession. These three propositions are erroneous in faith, and divide confession in an impious manner. Anno 1521. Book 127.

6. Let a man not presume in any shape to confess his venial sins. This proposition denotes a rash spirit, which would dissuade the faithful from doing good works.

7. We are not justified by good works, nor by penance, nor confession. If this proposition be understood of good works, which exclude not the faith of a mediator, it is erroneous, full of contempt for penance and confession, and contrary to scripture.

The fourth title of absolution comprehends four propositions. Of absolution.

1. Absolution is efficacious, not because it is given, whosoever gives it, let him be mistaken or not, but because one believes that he is absolved.

2. Believe firmly that you are absolved, and you shall be so, let your contrition be what it will.

3. Suppose an impossibility; that a man who confesses has not contrition, or that the priest gives the absolution only in jest and not seriously, however if the penitent believes himself absolved, he is truly so. These three propositions in the author's sense, are advanced falsely, with impiety, with ignorance, and in a manner quite opposite to scripture. As to what he adds; in what manner soever the priest behaves, whether he is serious, or jokes, whether he is mistaken or not. These words offend pious ears, are injurious to the sacrament of penance, and contrary to the decision of general councils.

4. Every priest ought to absolve from the punishment and the guilt, otherwise he sins. This proposition in the sense of the author is false, con-

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rary to the practice and doctrine of the church, as  
far as it regards the sacrament of penance.

The fifth title of satisfaction has eight propositions.

1. God always forgives and pardons sins freely and demands nothing else of us, but to lead a good life for the future. This proposition is contrary to the sentiment of the holy doctors, it withdraws the faithful by a vain and silly confidence from the satisfaction due for their sins, and consequently is heretical.

2. It is the sentiment of the apostle St. Paul, that the punishment is always forgiven along with the guilt.

3. The royal prophet expressly condemns the sentiment of those, who approve of satisfaction saying: *If thou wouldst have sacrifices, I would have offered them; but thou dost not like burnt offerings.*

position is false, contrary to the ceremonies and doctrine of the church, and enervates satisfaction. Anno 1521.

7. The punishment which God designs to inflict for sin, cannot be taken away, either by the pope, or by any man. This proposition, which contravenes in an impious and schismatical manner the authority granted by Jesus Christ to the church, smells of heresy. Book 127.

8. It is a heretical opinion to say, that the sacraments of the new law produce justifying grace in those who do not obstruct them, because it is impossible to give those sacraments to any others but to those who are worthy of them, and who already believe. This proposition is false, rash, and advanced with great presumption.

The 6th title concerning those who approach the eucharist, has but two propositions.

Of those who approach the eucharist.

1. Those are guilty of a great error who approach the eucharist, relying on this confidence that they have confessed, that they are not guilty of any mortal sin; that they have prepared for it by prayer: all those eat and drink their judgment; but if they believe and assure themselves that they shall obtain grace, that alone renders them worthy of it. This proposition is impious, withdraws the faithful from the preparation requisite for receiving the sacrament, leads to despair, and is contrary to the doctrine of Saint Paul, and the faithful who build on this confidence, exclude not the divine mercy.

2. The proof whereby a man examines and weighs his sins, regards only fools who grossly undervalue the sacrament. This proposition is impious, scandalous, and advanced with much rashness and arrogance.

The 7th title concerning the certainty of justification contains also two propositions.

Of the certainty of justification.

1. Divines teach a bad doctrine, when they say that we know not when we are in charity. This proposition



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position taking the word to know not, *nescire*,  
a certainty of faith, whereof the author speaks,  
false, contrary to the holy doctors, and to the  
meaning of scripture.

. Let every christian take care never to be un-  
certain, whether his works are agreeable to God ;  
he that doubts so, sins, loses the whole fruit of  
good works, and labours in vain. This coun-  
sel in speaking of certainty as above, is rash, per-  
nicious, and opposite to scripture.

The 8th title of sins contains five propositions.

. The just man sins in all his good actions.

. Every good work well done is a venial sin.  
These two propositions are false, offend pious ears,  
cry down good works.

. That we repent not at all times, is a vice.  
This proposition in taking the word vice for fault,  
according to the author's meaning, is false, ad-  
vanced without reason, and gives an erroneous sense

and is blasphemous against God, according to St. *Augustine*. Anno

1521.

Book 127.

2. No man, let him be never so holy, can fulfil the two last commandments of the decalogue ; but the rest he may ; one remains always guilty and a sinner as to the two last commandments, because one can never fulfil them. This proposition is erroneous, impious, injurious to the law of God, and to its legislator, as well as to the Saints.

3. Every commandment of God is established rather to shew the sin past or present, than to hinder one from committing it hereafter ; for according to the apostle, the law is of no other use but to make people know the sin. The first part of this proposition is false, rash, and advanced without reason ; the second erroneous, contrary to the law, and to the intention of *Saint Paul*.

4. Because there is no other law necessary to a man who has charity ; therefore by this precept, *keep holy the sabbath-day*, it is not work, but rest that is commanded.

5. This third commandment, *keep holy the sabbath-day*, has properly ceased, and even entirely as to perfect christians, because the law is not for the just.

6. The weak, who have not mortified in them the old man, have need on certain days, and in a certain manner, to exercise themselves in watchings fastings, prayers, disciplines, and other like things, by the means whereof they arrive to the perfect state of the inward man ; but when the body is chastised and reduced to servitude, when the passions are mortified, then these good works must be left off by little and little, and diminished according as the inward man makes a progress ; so that if one becomes perfect, he is to give them over entirely. Every one of these three foregoing propositions gives the scripture a false and erroneous sense ; they are heretical,

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tical, and justly condemned in the council of  
one against the *Beguards*.

The 10th title of evangelical counsels has four  
positions.

1. This saying of Jesus Christ, *Mat. 5. If any  
strikes you on the right cheek, &c.* and this other  
St. Paul, *Rom. 12. Do not defend yourselves,  
brethren, &c.* are not counsels, as many di-  
s erroneously say, but a precept. This propo-  
sition is false, overcharges the christian law, and is  
contrary to the true sense of scripture.

2. Christians are forbidden to demand the repa-  
ration of an injury before a judge. A false, scan-  
dalous proposition, contrary to the divine and na-  
tural law.

3. Because a christian ought not to love the  
things of this world, it is therefore that he is not to  
marry. This proposition is erroneous in morals,

This proposition is false, and advanced with presumption, contrary to the tradition of the church, and to the doctrine of the Saints.

Anno

1521.

Book 127.

4. The souls in purgatory sin without intermission, as far as they fear torments, and look for ease; because they seek rather their own interest, than what is agreeable to the will of God, which is contrary to charity. This proposition is false, impious, injurious to the souls in purgatory, and heretical.

5. The imperfect charity of a dying person is necessarily attended with great fear, and by so much the greater, as the charity is less.

6. The pain of purgatory is the fear and horror of damnation and hell: These two propositions are false, rash, and advanced without reason.

7. It is probable that the souls of purgatory are in such confusion that they know not their doom, either of damnation or salvation; they even think that they are going into damnation, and descending into hell.

8. These souls have no other thought but that their damnation is just beginning; unless they perceive that the gate of hell is not yet shut after them. These two propositions are false, offensive to pious ears, and injurious to the state of the souls in purgatory.

9. All the souls which descend into purgatory have but an imperfect faith, and though they should be delivered from torments, they would not enjoy a perfect state, unless they were first cleansed from sin, that is, from the imperfection of faith, hope, and charity. This proposition as to all its parts is false, rash, and contrary to the sense of holy writ.

The 12th title of the authority of general councils comprehends four propositions.

Of the authority of general councils.

1. There is a way open for us to weaken the authority of councils, to controll freely their acts, and judge of their decrees: This proposition is schismatical,

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cal, and heretical, if the author means that a christian is permitted to gainsay the authority of a lawful council in matters of faith and morals.

It is certain that among the articles of *John* and of the *Bohemians*, there are some which are most catholic and evangelic, which the universal church could not condemn. This proposition, if it means the articles condemned, is false, impious, and injurious to the holy councils.

These two articles : There is but one holy catholic church which is the society of the predestinated, and the holy catholic church is one, as the number of the predestinated is one, are not *John*'s, but Saint *Augustine*'s in his notes upon Saint *Paul*. A proposition falsely attributed to Saint *Augustine* in the sense of the *Hussites* : and these articles, in speaking of the militant church, of which is question here, are heretical propositions.

The fifteenth title of the observance and cessation of the ceremonies of the law is contained in 1521. one only proposition, conceived in these terms. It is permitted to practice the works of the law, whatever they be, if brotherly charity requires it, provided that faith does not oblige us to it, in which case it is also permitted to receive circumcision without danger, and with much merit. This proposition is an enemy to the christian law, favourable to the infidelity of the *Jews*, and heretical. Anno 1521. Book 127. Of the observance and cessation of the ceremonies of the law.

The sixteenth title of the war against the *Turks* contains but one proposition, which is as follows: To make war against the *Turks*, is to resist God, who employs them to visit our iniquities. This proposition taken in general, and understood so, is false, and contrary to the holy scripture. Of the war against the Turks.

The seventeenth title of the immunity of ecclesiastics has but one proposition also, which is this: If the emperor or princes recal the exemptions granted to clergymen and to the goods of the church, one cannot resist them without sin and impiety. This proposition is false, impious, schismatical, destroys the liberty of the church, and encourages tyrannical impiety. Of the immunity of ecclesiastica.

The eighteenth title of free-will has five propositions. Of free-will

1. Free-will is not master of its actions. A false proposition, contrary to the holy doctors and to morality, conformable to the error of the *Manicheans*, and heretical.

2. In vain do the sophisters say and advance, that a good action is all from God, but not totally. A proposition injurious to the holy doctors who have taught it, chiefly to St. *Ambrose*, St. *Augustine* and St. *Bernard*, whom the author treats here as sophisters; and as to what he maintains that every good action is totally from God, and not at all from free-will, it is a heresy.

K

3. Free-

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Free-will in doing what it can, sins mortally. A scandalous proposition, impious, erroneous in fact and morals.

Free-will without grace has no power, but to stand and not to repent, which is St. *Augustine's* opinion in his treatise of the spirit and letter. This proposition in taking grace for that which renders agreeable to God, *gratum faciens*, of which the author speaks, is erroneous, conformable to the error of the *Manicheans*, contrary to holy writ, quoted out of St. *Augustine* in a perverse sense.

Free-will, without grace comes so much the nearer to iniquity, the more strenuously it applies to action; which is the sentiment of St. *Am- brose*.

This proposition, in taking grace as above, is false, offensive to pious ears, dissuades from good works, and wrongfully curtailed out of St. *Am- brose*.

The nineteenth title of school philosophy and

ing us the genuine and sincere divinity. This Anno  
 proposition is qualified as false, advanced with 1521.  
 e, and an enemy to sound doctrine. Book 127.

I find more solid and true divinity in *John*  
*er's* sermons, written in the *Teutonic* language,  
 in all the school doctors of the universities.  
 s proposition is manifestly rash.

At the same time that school divinity made  
 first appearance to deceive us; at the same time  
 divinity of the cross was annihilated, and all  
 ed upside down. This proposition is false,  
 imprudent, advanced without judgment, and  
 es near the error of the *Bohemians* already con-  
 nected.

The church during these three hundred years  
 suffers to her entire ruin, since the school di-  
 s have taken the liberty to corrupt the scrip-  
 s. This proposition is false, and advanced fool-  
 and wickedly.

The school divines have lied in saying, that  
*Aristotle's* morals entirely agree with the doctrine  
 of Jesus Christ and of St. *Paul*. The author here  
 ly and impudently imposes on the school di-  
 s, because they never said any such thing, tho'  
 are persuaded that *Aristotle's* morals in many  
 gs agree with the doctrine of Jesus Christ and  
 St. *Paul*.

There is another proposition, which is the last, Of the book  
 concerning the book of the celestial hierarchy at- of the celest-  
 tributed to St. *Denis*, wherein *Luther* says, that tial hie-  
 e is scarce any truth or solid erudition in that rchy at-  
 k; that it is full of idle whims; that it is very tribu-  
 vicious in mystical divinity; more Platonic than ted to St.  
 stian; and, that in the church hierarchy it is Denis.  
 of allegories, fit for the study of idle folks.  
 s faculty says, that this proposition is false, ad-  
 vanced rashly and with arrogance, injurious to a  
 man famous for his profound erudition, whom



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*John Damascene* calls the divine *Arcopagite* disciple of *St. Paul*, and says, that he spoke in a divine manner of God. These doctors in this century suppose without proof that that book is *St. Thomas* the *Arcopagite's*.

*Henry VIII.* King of *England* resolved also to go against *Luther's* doctrine, after having issued many very severe edicts to prevent his kingdom from being infected with his heresies. As that prince closely studied the works of *St. Thomas* of *Aquinas*, of whom *Luther* spoke very ill in many of his works, and as it was from that fountain chiefly he drew all that he knew of divinity, he could not but see so respectable an author so profound, and in whom he had acquired so much light, despising him in that manner. He therefore thought himself strong enough to answer *Luther's* writings, and to write a book capable of confounding him; but as the Xth had expressly forbidden by the bull to

tended for the ecclesiastical state by *Henry* the VIIIth, Anno might have a capacity to write such a piece, especially by having the assistance of some divine more profound; however it be, he proves and defends indulgences, the pope's power, the number of the seven sacraments, and the other articles which *Luther* had till then impugned, and builds much upon the principles of *St. Thomas of Aquin*. He charges *Luther* with having first cried down indulgences under pretence of extolling penance, and allowing them now no other effect but that of cheating simple folks by reducing them to beggary. He owns, that there may be excess perhaps committed in the distribution of them; he shews, that they are not the less profitable to those who make a lawful use of them; and says, that it indicates the want of respect for the holy See to suffer its sovereign authority in the church to be disputed.

He adds, that *Luther* had well perceived that it would be impossible for him to meddle with the sacraments while there existed a visible power, capable of maintaining them, and that it was to elude that invincible obstacle that he at last took up arms against the popes, after having first acknowledged them superiors by divine right, and afterwards only by human right; that insolence could not rise to a higher pitch than to lop off all at once four of the seven sacraments, and to speak also of the fifth in terms which implied, that if *Luther* did a favour, it should not hold long; that he had the assurance to call the eucharist the sacrament of bread, though the fathers have said, that there remained no more than the figure of the same bread; and that he had by that means cleared the way for himself to deny transubstantiation and rob the mass of what it had most precious, by taking from it the quality of sacrifice; that his doctrine tended only to harden all sinners in their crimes, by teaching them that good works

1521.  
Book 127.  
3. p. 78.  
Pallavic.  
hist. conc.  
Trid. l. 2.  
cap. 1.

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duced nothing to justification, and that it placed all the disorders imaginable under the protection, or rather under the cover of faith; that it brought a horrible confusion into church and state, by dispensing with subjects from fulfilling vows which they had made to God, and from obeying the laws of their sovereigns; that of the three parts of penance he cut off the two most difficult, confession and satisfaction; and that he degraded confirmation and marriage of the quality of sacraments, because the holy scripture did not give them clear enough to please him; in fine, that he reduced priesthood to nothing by making it common to all the faithful. without any other foundation but a passage ill understood, which, if it was taken in the wrong sense which he gives it, would establish so many kings in the world as there were christians; that not willing on one side

successors, and in the mean time addressed a brief to him, to thank him for his book. Anno 1521.

It would be no easy matter to express what vexation it gave *Luther*, to find that the king of *England*, following the example of the university of *Paris*, had wrote against him, he became quite outrageous and violent. He had always protested by word of mouth and by writing, particularly in the presence of cardinal *Cajetan*, and at the famous dispute of *Leipsic*, that he looked upon the divines of the university of *Paris* as the masters of true divinity; and turning to the other extreme, he no sooner found himself condemned than he treated them, not only as the chief corrupters of that divinity, but also as the most ignorant and most stupid of all men, without knowledge, without sense, without judgment; and, as if he had disdained to refute seriously the censure of the faculty himself, *Philip Melancthon*, his faithful disciple, a man well versed in literature, and who taught in the university of *Wittenberg*, took upon him to answer it; which he did in a writing, entitled, \* *An Apology for Luther against the furious decree of the petty divines of Paris*. *Luther* afterwards composed a piece, wherein pretending to refute *Melancthon's* apology in the name of the doctors, he makes them say many nonsensical things in a most rude style, in order to turn these doctors into ridicule: he composed also a work in the *German* language against them.

The answer which he made to *Henry the VIIIth* was more serious, but not less outrageous. He laid this for a foundation that there was no more respect to be shewed to crowned heads than to simple folks, when there was question of defending the truths of

\* *Adversus furiosum Parisiensem theologarum decretum apologia pro Luthero.*

Book 127.

Pallavic.  
hist. conc.  
Trid. l. 2.  
c. 1.

No. 25.  
Melancthon  
writes a-  
gainst the  
censure of  
the doctors  
of Paris.

No. 26.  
Luther  
writes a-  
gainst the  
King of Eng-  
land.

Inter opera  
Lutheri con-  
tra regem  
Angliæ, to.

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gospel ; and in order to support this dangerous  
him, he wrote with violent transports, for which  
was blamed even by his friends and disciples.  
ere is nothing to be seen in this work but hei-  
s affronts and injurious lies almost in every page ;  
e times he accosts him in an impertinent man-  
; “ Do you begin to blush *Henry*, (he says to  
him) no longer king, but a sacrilegious man ?”  
er all these abuses he turns upon doctrine, and  
in this work he says that he had taught that it  
tered not whether the bread remained or not in  
sacrament ; but that now he transubstantiates  
opinion, and maintains that it is impiety and  
phemy to advance that the bread is transubstan-  
d. This writing did it's author no honour,  
among those of his own party ; even his  
ads were scandalized at the injurious contempt  
which he treated all that was most august in  
universe, and at the whimsical manner in which

ides these works of which we have spoken, Anno  
r composed many others also in his retreat to 1520;  
rt his errors. He wrote a treatise in the Ger- Book 126.  
anguage against private confession, and in his  
e he is impudent enough to advance, that if No. 28.  
ope and bishops will not change that custom Other works  
aving been warned by his writings, God will of Luther in  
t that they be compelled thereto by force of his retreat.

In this book he opposed nothing but pri-  
onfession, which is called auricular; other-  
e did not absolutely reject confession, as may  
n in his small catechism, which is unanimou-  
eived by the whole party, and in which he  
“ We must acknowledge ourselves guilty  
ore God of our hidden sins; but with regard  
the minister we are only to confess such as we  
ow and perceive in our hearts.” He also at No. 29.  
me time answered the work of *James Lato-* He writes  
divine of *Louvain* and canon of *St. Peter's* in against La-  
me city, which he had published to defend tomus.  
asure which the faculty of *Louvain* had passed  
writings.

ine, it was in this same solitude that he finish-  
plan of his pretended reformation, wherein  
pt no more measures, as he had done in the  
ing; because he was not then, he said, dis-  
l from the errors of the papacy. He wrote  
; treatise against monastic vows, which he  
ssed to his father: He pretends therein that  
vows are null, as being directly contrary to  
erty of the children of God; which easily  
d the door for libertinism, and depopulated  
onasteries of a great part of *Germany*, where  
monks were seen to marry, and shewed *Luther*  
ample, which he followed himself some years

He composed also a treatise for abolishing  
e masses, and addressed it to the *Augustinian*  
s of *Wittenberg*. *Luther* exhorts them to  
shew

Hist. gest.  
in eccles.  
memorab.  
Aut. de la  
Bizardjere,  
ad an. 1521.

*The* HISTORY of

v a good deal of resolution and constancy, and depend upon the protection of the prince elector of *Saxony*; who was, he said, a wise and prudent sovereign, who loved the truth and did not judge rashly. It is in this treatise that *Luther* relates the conference, which he pretends to have had with the devil about abolishing private masses.

It happened once (says he) about the hour of midnight that I awoke suddenly, and at the same time Satan began to enter into a dispute with me. Hearken *Luther* (said he to me) most learned doctor, you know you have been near fifteen years celebrating private masses almost every day: What would you think, if you knew, that these private masses are horrible idolatry; if the body and blood of Jesus Christ were not present, and that in that case you should adore nothing but bread and wine, and should

“ to others ; is that the institution of J. C ? Why Anno  
 “ don’t you teach that a person cannot baptize him- 1521.  
 “ self ? Why should it not be a marriage, if a man Book 127.  
 “ espoused himself ? How can it be that for your-  
 “ self alone you would perform that sacrament.”  
*Luther* adds that being convinced by these reasons  
 and by these proofs, he acquiesced to satan’s words.  
 “ And I cannot deny (says he) that I have sinned  
 “ hitherto, I cannot deny that my sin is very great,  
 “ I cannot deny that I deserve death and damna-  
 “ tion.”

The *Augustinians* of *Wittemberg* received *Lu*-No. 31.  
*ther’s* book with so much the greater joy, as they The elec-  
 had already abolished private masses at *Carlostadius’s* ny consults  
 solicitation. But *Frederic* elector of *Saxony* judg- the univer-  
 ed not so favourably of it, fearing that such an en- sity of Wit-  
 terprize would cause great troubles in his estates. temberg up-  
 He assembled the whole university of *Wittemberg* on the mass.  
 to have their opinion : The university deputed four Sleidan. in  
 of their doctors ; *Justus Jonas*, *Philip Melancton*, comment. l.  
*Nicholas Ansdorf*, and *John Doeltz* of *Veltkirch*, 3. p. 77.  
 who after some conferences with these monks sig-  
 nified to the prince, that private masses were inju-  
 rious to the Lord’s supper, and entreated him to  
 abolish them not only in one church, but in all his  
 dominions : They told him that he ought to re-  
 establish the right use of the supper according to the  
 precept of Jesus Christ, and the practice of the a-  
 postles, and resolutely despise all the reproaches of  
 those, who should find fault with him for it ; that  
 all those who undertake to maintain the sound doc-  
 trine of the gospel must expect to suffer much ; and  
 that he ought to acknowledge this as a singular fa-  
 vour from God, and profit by so favourable an op-  
 portunity to revive the lights of the gospel among  
 his subjects.

The elector answered, that he would always  
 with pleasure embrace any thing that concerned  
 piety,



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, but that the thing which they advised him, was difficult and of the last consequence, he thought that nothing ought to be done with precipitation; that four doctors only were not sufficient to make such a decree; that the affair in question ought to be decided after a mature deliberation by a greater number; that he did not doubt, if the cause which they maintained was grounded on the testimony of scripture, but that many would be apt to decide in their favour, and that then the change which they called for, and which appeared full of piety, and even necessary, should be effected more advantageously, and without objections; that for his part who had not studied the scripture, he knew not at what time the custom of private masses, which they condemned, had been introduced into the church, or at what time which they said the apostles had observed, had

masses should be abolished ; that this could be done without noise, and though there should happen a tumult, that it ought to be notwithstanding under- taken ; because the abuse was so great, that it must at any rate be abolished ; that it was no new thing to meet with some who would oppose the establishment of any thing that was pious and reasonable ; that the greatest number always from the beginning of the world were against sound doctrine ; and that it is a particular grace which God bestows on some people to approve and receive the right use of the Lord's Supper ; that the ceremony of the mass, which was prescribed by the holy scripture, was visibly so different from that of private masses, that it was needless to deliberate any longer ; that the congregations and societies instituted had not their funds or revenues for saying a certain number of private masses, but for the education of youth in the sciences and piety, and that those same revenues could be assigned to such as should teach, and should be taught, and laid out for the relief of the poor ; that this custom had subsisted till the time of St. Bernard, and that it was not above four hundred years since this traffic of masses had been introduced, which ought to be entirely abolished ; that though this profanation should have been of an older date, it should not be suffered for that reason ; that this change perhaps might occasion some disturbance, which must be solely attributed to the wickedness of those who were enemies to what is good, who oppugned the truth contrary to their consciences, with a view of the profit which they might gain thereby. The prince appeared satisfied with this answer, and so private masses were abolished in *Wittemberg*, and soon after in all his territories.

This whole conduct sufficiently proved that religion gained no great advantage by the edict of  
Charles

Anno 1521.  
Book 127.  
Sleidan. in  
comment. l.  
3. p. 77.

## HISTORY of

that, though severe it was, it checked the progress of heresy in *Germany*. This he dismissed the diet of *Worms* the 24th before his departure for *Flanders* he desired the nuncio to write to the pope, that he might be kind as to receive an embassy from him to get the investiture of the kingdom. The nuncio gave him to understand, that the pope did not seem disposed to grant him that, whereupon *Charles* said: "I shall go myself in person to *Rome* to meet the pope, and shall be attended by forty thousand men, who shall offer him my service." This answer was given to *Leo X.* who was greatly dissatisfied thereat. However he grew milder by the prospect of the riches which was presented to him on the feast of *Michaelmas*, and sent the investiture to the emperor with new privileges. In the year 1521, *Leo X.* was suddenly seized with a fever, of which he died the first of *December*, being only forty-four years, after having governed the church eight years, eight months, and twenty days. *Wolsey* spared neither pains nor money to bring on the emperor's

cessors for five hundred years before had always **changed** their names.

1522.

*Luther* in the mean time weary of his retirement **came** back to *Wittemberg* in the beginning of this **year** ; but as he feared that the elector of *Saxony*, **who** had not recalled him, would be displeased at **his** return, he wrote to him in the month of *March*, **and** told him that he would always respect his or-  
**ders**, and that he had no bad design in quitting his **retreat** ; that he knew well enough that many would **blame** him for exposing himself to danger in that **manner**, after having been proscribed by the pope **and** emperor, whose power was not to be despised ; **that** he had for some time made all these reflections ; **but** that he thought his return necessary for three **reasons** ; first, because he had been urged to it by **reiterated** letters from the church of *Wittemberg*, the **preservation** whereof he could not neglect, as he **had** been intrusted in a particular manner with the **care** of that church and of the people, and had their **salvation** much at heart. Secondly, that the devil **during** his absence had embroiled his whole church, **and** that he could not re-establish peace therein but **by** his presence ; that this reason had appeared to **him** so important, that, as soon as it occurred to **him**, he began his journey without any deliberation, **because** there was nothing dearer to him than the **welfare** of his flock ; that he might have wrote, **but** that it was too weak a remedy in the present **conjuncture**. The third and last reason, that he **foresew** a violent tempest which threatened *Germany*, **because** she slighted the favours of God, which were **offered** to her ; that it is true that many have **embraced** the true doctrine with zeal, (so he called his **pretended** reformation) but, that they dishonoured **it** by the corruption of their morals, in making a **bad** use of that liberty of spirit which he had **taught** them ; that some others study nothing else **'but**

Book 127.

No. 89.

Luther quits  
his retreat

and comes to  
Wittemberg

Sleidan. in  
comment. l.  
3. p. 80.

Florinus  
de Raymond  
de orig. hæ-  
ref. l. 1. c. 5  
Surius in  
comment.

an. 1522.  
Coch'æus,  
in act. et  
scipt. Luth-  
theri. an.  
1522. p. 48.

## STORY of

at same doctrine, which might  
; that he had already in a great  
the pope's tyranny, but as the  
not acknowledge so great a fa-  
feared that the vengeance of God  
them for the contempt with which  
word, and that they would be ir-  
ed by a succession of misfortunes  
mble down upon them.  
es in this letter many other motives  
upon which he does not insist, be-  
he first are sufficient. He adds that  
he for not to blame him for coming  
without his leave, that as a sovereign  
no power or authority but over the  
oods of his subjects; but that Jesus  
olute master of the souls; and as the  
em had been committed to himself, he  
at go and relieve them.  
oles of which *Luther* speaks in his letter,  
by *Carlostadius* at *Wittenberg*, when  
the whole discipline of

had thrown down the images at *Wittemberg*, re-  
 moved the elevation of the holy sacrament, and e-  
 ven low masses, and re-established the communion Anno 1522. Book 127.  
 under both kinds. *Lutber* did not disapprove of  
 these changes for any reason so much as for their  
 being made at an unseasonable time, and otherwise  
 not very necessary. "Not but that it is a blessing  
 (said he) to abolish the mass, but it is not to be  
 done rashly and with scandal; and if the mass  
 was not bad in itself, I would re-establish it: I  
 could wish that all the images in the world were  
 destroyed; but the first thing to be done was to  
 drive out of the hearts of the people the images  
 which are formed there, and to instruct them  
 well, then the material images would fall of  
 themselves."

But what touched *Lutber* to the quick, was that  
*Carlostadius* had slighted his authority, and thought No. 91.  
 to set up himself for a new doctor. The sermons The begin-  
 which he made on that occasion are remarkable, ning of the  
 for without naming *Carlostadius*, he reproached the debates be-  
 authors of those enterprizes with having acted with- tween Lu-  
 out mission, as if his own had been better establish- ther and  
 ed; "I could easily defend them before the pope, Carlostadius.  
 (said he) but how to justify them before the de- Epist. Lu-  
 vil I know not, when this evil spirit at the hour theri ad Gas-  
 of their death will object to them these words of par. Gustol  
 scripture, *Every plant which my father has not* 1522.  
*planted shall be rooted out*: and again, *They ran* Serm. quid  
*and it was not I that sent them*: What shall they Christiano  
 answer then? They shall be thrown headlong præstandum.  
 into hell." to. 7. fol.

In another sermon preached also in *Wittemberg*,  
 he undertook to prove that hands were not to be  
 employed but the word to reform abuses. "It is  
 the word (said he) which, while I slept soundly  
 and drank my beer with my dear *Melanchton*  
 and *Amfelder*, has shaken the papacy in such a  
 L "manner,

## The HISTORY of

manner, that never prince nor emperor has done so much. If I would do things in a tumultuous manner, all *Germany* would swim in blood; and when I was at *Worms*, I could have brought things to such a pass, that the emperor would not have thought himself safe there." As *Carlostadius*, he was not idle; for being incited by *Luther*, he began to attack the doctrine of the resurrection, as much to encounter his antagonist as for other motive. *Luther* in like manner, though thought to take away the elevation of the host, maintained it to spite *Carlostadius*; as he declares of himself: "Lest (says he) it may be thought that the devil had taught us any thing." In a letter which he wrote about *Carlostadius's* reformation, he rebukes him for having reduced christianity to things of no moment, such as communicating under both kinds, taking the sacrament in the hand, publishing confession, and burning images. B

Against Rome, and hinder them from acknowledging Anno  
 the bishop of that city as the successor of the apostle 1522.  
 His letter is dated the twenty-ninth of July: Book 127.  
 He says that he had often longed to go to *Bobemia*,  
 but never had the courage to undertake that jour-  
 ney, for fear his enemies might imagine that he had  
 run away. He adds, "I expect soon to see the  
 Germans and Bobemians profess the same faith."  
 That is, according to him, to acknowledge the  
 pope's authority no more, and to look upon him  
 even as Antichrist, and Rome as the prostitute in  
 the Apocalyps; and as the catholic party was still  
 predominant, he exhorted them people to break  
 down the wall of division, and not to depart from  
 the doctrine of *John Hus* and *Jerome of Prague*.

He composed a seditious work the same year a- No. 93.  
 gainst the ecclesiastical order of Germany, and par- He also  
 ticularly against the bishops. This work is in La- writes a-  
 tin; and is entitled: *Against the order of bishops, gainst the*  
*falsely so called*. In the preface *Luther* assumes the bishops of  
 title of Ecclesiastes and Preacher of *Wittenberg*, Germany.  
 "Because (said he) so many bulls, excommunica- Sleidan, in  
 tions and condemnations, from the pope and comment. 1.  
 emperor have stripped me of all my old titles, 3. p. 81.  
 and effaced in me the character of the beast, and Adversus  
 still as I cannot remain without a title, I thought falsò nomi-  
 I could take that of preacher of *Wittenberg*, as natum ordi-  
 a token of the ministry to which God has called nem episco-  
 me, and which I have received not from men, porum.  
 nor by man, but by the gift of God, and the re- Inter oper.  
 velation of Jesus Christ." The body of the Lutheri. 10.  
 work is full of invectives against the episcopal or- 2. fol. 305.  
 der, which he accuses of ignorance, debauchery, Cochæus,  
 tyranny, and above all of being enemies to the gos- in æt. &  
 pel and to the truth, and idolaters: "Because (says script. Lu-  
 he) they follow human traditions, and adore the theri, an.  
 idol of the pope." He says that the churches 1522. p. 52  
 and monasteries are the gates of hell, and shops of  
 L 2



## STORY of

In the same work he declaims  
vows, and omits nothing that  
energy odious, and make the peo-  
ple, and goes so far as to say  
are not such but by the devil's de-  
they ought to be looked upon as  
and vicars of satan.

revenge of the pope for having  
communicated him by publishing the  
*mini*, he issued another bull of his  
against it, which he entitled, *The bull*  
*of doctor Luther*; in which he says  
who shall employ their forces and sub-  
ge bishoprics, and to abolish the go-  
bishops, are the true children of God;  
contrary, that those who defend or obey  
the ministers of satan.

year *Luther* began to publish a part of  
of the holy scripture in the *German*  
in particular of the new testament.  
ld hardly recount (says *Cochlaus*) all the  
and all the discords which that new  
on of the new testament occasioned in  
because *Luther* had changed many  
old version received

In order to give the catholics a counter-poison, he made a faithful and exact translation, conformable to the text received in the church, and which was dispersed all over *Germany*, that the people finding nothing but what was very fit to edify them and lead them towards God, might feed themselves with the word of Jesus Christ in their own native language; it is even a wise precaution to set the holy scripture faithfully translated in opposition to the pompous promises which heretics make, of proposing nothing to be believed but what is evidently found in the word of God. By turning this method against themselves the absurdity is easily perceived, and there is nothing which helps more towards the conversion of heretics, than to give them an approved translation of scripture.

There is a proof of this found in what *Posssevinus* No. 96. relates of the bible translated into the *Polish* language by the *Socinians*, to which *James Wieki*, a celebrated and learned jesuit, opposed another translation of the whole bible in the same language. "As the design of the *Unitarians* in publishing those *Polish* versions, (says *Posssevinus*) was to plant their errors in *Poland*, *James Wieki* a jesuit of that country was ordered by pope *Gregory* the XIIIth to work out a translation of the whole scripture in that language, to oppose it to that of the *Antitrinitarians*: He made it upon the old *Latin* edition; it was afterwards printed at *Cracow* the last year of that century with the approbation of *Clement* the VIIIth, and this new version was very useful for extirpating the errors of the new *Arians* which were propagated in that kingdom." The archbishop of *Gnesna* primate of *Poland* paid the expence of the press, and the jesuits in the catalogue of the authors of the society, after having said that *Wieki* had got the epistles and gospels printed, which in a little time had made

Anno

1522.

Book 127.

A Polish translation of the bible opposed to that of the Socinians.

Posssevin in apparat.

Anno 1522. people throw away the translations of the Bible. make this judicious reflection, that "by that he rendered the wiles of the heretics usele  
 " whom nothing is more common than to  
 " the holy scriptures, which are the common  
 " public fountains of the church, and to  
 " them by bad versions, purposely that they  
 " dip in these springs may not drink without  
 " soning themselves." *Emser* had the same  
 in view by opposing a faithful version of the  
 testament to that of *Luther's* corrupted and  
 in so many places.

o. 97. The king of *England* seeing so unfaithful  
*Luther's* translation, wrote of it to the princes of *Germany*  
 sion of particularly to those of *Saxony*, *Frederic*, *John*  
 new tes- *George*; and entreated them to put a stop to  
 ment is *George*; and entreated them to put a stop to  
 damned, mischief which it caused " " Just going  
 pist. doc. " my letter (said he to them) I recollected

“ banish that man’s pernicious writings out of my Anno  
 estates ; I buy with my own money all the co- 1522.  
 pies that I can find of his new testament, being Book 127.  
 “ persuaded that he has had no other design in  
 “ working at it, than to make his errors and te-  
 “ nets spread more artfully.” *Ferdinand* arch-  
 duke of *Austria* the emperor’s brother, prohibited  
 also the publication of it by a very severe edict, <sup>C. c. l. in  
 1522. Luth. an.  
 R. ynaid.  
 ad an. 1522.  
 n. 48 in fin.</sup>  
 commanding under grievous penalties all his impe-  
 rial majesty’s subjects, who was then in *Spain*, to  
 deliver all the copies that could be found to the of-  
 ficers appointed for that purpose, that they might  
 be burnt.

*Luther* was so much incensed at this prohibition, No. 98.  
 that he wrote a treatise on secular power, against <sup>Luther  
 writes a-  
 gainst those  
 who con-  
 demn his  
 translation.</sup>  
 those princes, wherein he accuses them of tyranny  
 and impiety, and treats them in a most injurious  
 manner. “ The tyrants (says he) have published  
 “ their edict in *Misnia*, in *Bavaria*, in the *March*,  
 “ and in other places, to hinder the vent of the  
 “ new testament, and to order that all the copies  
 “ which could be had might be returned to the go-  
 “ vernors ; let every one take care how they obey  
 “ such orders, because it would be delivering Je-  
 “ sus Christ himself into the hands of *Herod*, who  
 “ intended to put him to death.” Prince *George*  
 of *Saxony* was so much offended at this conduct,  
 that he made a complaint of it to the elector *Fre-*  
*deric*, and strenuously exhorted him to punish *Lut-*  
*her*. The king of *England* also sent his complaints  
 to the same prince, and represented to him how  
 much all *Germany* had to fear, if such excesses were  
 overlooked ; but *Luther* was become so powerful,  
 that nobody would dare undertake to punish him,  
 and the elector of *Saxony*, whose right it was to  
 quell his audacity, took no trouble about him.

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BOOK CXXVIII.

*S* *Lutheranism* was gaining ground more and more, and the priests and friars every day changing their state and engagements after the shameful example of *Carlostadius*, in order to marry and to grace *Luther's* errors, *Adrian* the VIth moved these disorders wrote to the elector *Frederic* advising them that he should endeavour to quash them. His pope intimates to that prince in his letter what joy he received advice that there was to be held at *Nuremberg* towards the end of the year, where *Frederic* was to assist in person. He hoped that all necessary measures would be taken for the good of religion, to apply a proper remedy to the evils wherewith the church was al

With his brother, who was in *Spain*, issued an edict Anno 1522. Book 128. against those who refused to obey the laws of the church, and who should swerve from her doctrine, with a promise of reward to the informers. This edict, which chiefly regarded *Luther*, had been made in consequence of a diet appointed to meet at *Nuremberg* about the end of *November*, where *Ferdinand* of *Austria* was to preside. This diet had two principal objects: The first was to consult about the means of defending the kingdom of *Hungary* against the *Turk*, who seemed to have a design of attacking it. The other object regarded *Luther's* heresy which they intended to suppress; but it was easier to form that design than to execute it. Raynald. ad hung. an. 29. 60.

With this view, the pope being informed of the convocation of the diet, nominated *Francis Cheregat* bishop of *Teramo*, whom he had known in *Spain*, and in the first place charged him with an ample instruction which he had dictated himself, and which was to be communicated in full diet. In the second place with a brief addressed to the electors, to the princes and to the deputies of the cities of the empire. The nuncio was first to represent that God had placed a *German* in the chair of *St. Peter* to have the more credit with that nation; that it was the interest of the empire to oppose *Luther's* heresy tooth and nail, because the concern for their neighbour's salvation required that they should do so; that the *Germans* would suffer in their reputation and honour, if they did not prove themselves worthy children of their fathers, who had shew'd so much zeal against *John Hus* and *Jerome of Prague*; that *Luther* had slandered their ancestors in publishing that they were all damned; that he attacked the ecclesiastical power only to oppress the secular afterwards, by intending to establish the ancient equality among men, and

Nö. 27. The pope nominates Cheregat his emb. ad hoc to this diet.

Palavic. hist. l. 3. c. 7. Extant litteræ Adrian. apud Gold. t. 1. p. 448. In fœdulo gerum expe. dec. t. 1. c. 2. 1533. t. 1. constit. imperat. a Galcaſon

*The* HISTORY of

ing use of the pretext of evangelic liberty  
to the tranquillity of states ; that that here-  
red the same method that *Mabomet* did to  
e people, by introducing a religion from  
banished all that appeared contrary to  
blood, and permitting incontinent priests,  
and nuns to marry.

ope observed also in this instruction, that if  
objected that *Lutber* had been condemned  
giving him a hearing, and leave to defend  
and that his reasons at least ought to be  
ne nuncio was to answer, that it was just  
be heard as to what concerns the fact,  
to know, whether he preached such and  
rine ; but that he should not be allowed to  
that he taught concerning matters of faith,  
that has been once approved by general  
and by the whole church, was never to be

ie, and proceed with great caution, by beginning **with** the most important things, because if one undertook to cure all at the same time, he would infallibly spoil all; he also ordered his nuncio to promise in his name that all the concordates of the Holy see with the *German* nation should be observed, and that cases brought before his tribunal should be sent back to be judged upon the place according to the customs. Finally, he was to solicit the princes and states to answer his letters, and to let him know in what manner *Luther* and all those of his sect could be most easily restrained. Besides, the nuncio was to remonstrate, that all over *Germany* the monks were quitting their monasteries and going back into the world; the priests marrying to the great contempt of religion, and committing a thousand enormous crimes; that it was absolutely necessary to hinder those proceedings by breaking such sacrilegious marriages, by punishing those who marry in that manner, and by delivering the apostate monks into the hands of their superiors.

The nuncio was also charged with a brief directed to the electors. and to all those who composed the diet of *Nuremberg*, to pray them to consider what disgrace they would bring themselves into, if they did not quell a fanatic, who occasioned such confusion every-where, by mad and detestable practices, and who intended to overturn a doctrine written and sealed with the blood of martyrs, confirmed by the books of holy doctors, and defended by the arms of so many good and valiant princes. He conjures them to walk in the footsteps of their ancestors, and not to be dazzled by the false lights of a man of nothing, so as to embrace errors condemned by so great a number of councils. The pope added, that since his elevation to the sovereign pontificate, he had nothing so much

Anno 1522.  
Book 128.

No. 29.  
The pope writes to the electors and to the deputies of the diet.

—  
Sleidan. comment. l. 3. p. 86.

Onuphr. in vita Adrian. VI.

In bullar. tom. 1. constit. 4. ad Adrian. VI.



INFORMATION  
The HISTORY of

heart as to discharge the duties of a good shepherd, and to bring the smallest strayed sheep back to the fold, as far as his vigilance and pastoral care required it ; that God was his witness how sensible he was of his want of merit to fill the dignity which he had been unexpectedly raised ; that in order to act the part of a true father he exhorted christian princes to end their contests ; that as were engaged in war ought to employ all their forces against the enemies of the faith ; that he had done his utmost to reconcile them, and to relieve the knights of *Rhodes* oppressed by the *Turks* by sending them considerable sums of money.

To pass next (continues he) from external dangers to internal and domestic evils, with what concern have I learned, that *Martin Luther*, so often admonished with all the tenderness of a father, condemned at last and proscribed by *Le*

“ by a heresy, which will certainly cause insurrec-  
“ tions.”

Anno

1522.

Book 128.

Steidan. in  
comment. l.

3. p. 27.

He adds, that when he was in *Spain* he had heard  
all of *Luther's* new sentiments, and that he was  
he more sensibly affected as that misfortune had  
taken its rise in his native chuntry, where the peo-  
ple had always made profession of following reli-  
gion in its purity; that there were only two things  
which could give him any consolation; the one,  
that *Luther's* doctrine was so evidently bad, that  
no man of sound sense should think it could be to-  
lerated. The other, that he was persuaded those  
poisoned and pestiferous plants which grew else-  
where, would take no root in a country which had  
always produced enemies of heresy. “ In the mean  
“ time as the contrary happens, (continues he)  
“ whether by the just judgment of God, or by the  
“ negligence of those whose duty it was to apply  
“ a remedy, and as this evil tree having taken root  
“ stretches its branches very far, one may imagine  
“ that the nation seems to have forgotten their an-  
“ tient virtue, and that they approve of so great  
“ a crime; they don't consider that it is a most  
“ shameful thing that a people so religious, and so  
“ stedfast in the religion which they had received  
“ from Jesus Christ and the apostles, which so ma-  
“ ny martyrs had sealed with their blood, should suf-  
“ fer themselves to be seduced in this manner by a  
“ poor little friar who quits the road which our  
“ ancestors have followed hitherto, as if we had  
“ been in an error; as if Jesus Christ, who has  
“ promised us his assistance, would have suffered  
“ his church to be buried in darkness; as if *Lu-*  
“ *ther*, in short, was the only one that was wise,  
and that God had raised him to discover the err-  
or of the whole universe. Though a man's judg-  
ment be never so shallow, he immediately sees  
the folly of such conduct.

“ But

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But all this (still continues the pope) is no more than a prelude to the evils which are ready to overwhelm *Germany*, and by a fatal contagion the whole church. *Luther* and his followers already begin to manifest their pernicious designs by the robberies which they exercise by the slight they make of the holy canons, of the decrees of councils and sovereign pontiffs, which they have torn and burnt publicly. Can one imagine that they are to have more respect for the laws of the empire? And since they have shaken off the yoke of obedience due to the sovereign pontiff, to bishops and priests, it is not to be expected that they will obey magistrates; as they have not spared either persons or things consecrated to God, is it to be believed that they will spare the persons, the houses and substance of the laity?"

The pope finishes in praying and exhorting the

erely gave honest folks; the first in seeing all Anno  
 ver the circles of *Germany*, the monks and nuns 1523.  
 isolating their vows with impunity, quitting their Book 128.  
 monasteries by force and by craft, returning into  
 the world and leading a more licentious life than lo rerum  
 that of the most loose and profligate seculars; the expet. etc.  
 second, that the priests exceeded others in sacri-  
 ges by marrying publicly, the bishops not being  
 able to quell those enormous disorders, nor the ma-  
 gistrates willing to give them any assistance. After  
 his discourse he presented the pope's instruction and  
 arief to the member of the diet.

The diet gave their answer in writing. *Ferdi-* No. 31.  
*and* who presided at the assembly, and the prin- The answer  
 ces, after having testified their joy for *Adrian's* of the diet to  
 elevation to the see of *Rome*, assured him in this the pope's  
 answer, that they were no less concerned at the nuncio.  
 disorders of *Germany*, and the danger that religion Pallavic.  
 was in; that they would zealously embrace all the re- hist. l. 2.  
 remedies which moderation could prescribe to them, c. 8.  
 professing obedience to the sovereign pontiff and Extat apud  
 to the emperor; that if they had delayed the execution Goldst. to.  
 of the sentence of *Leo* the Xth and of the edict of 1. p. 452.  
*Charles* the Vth, it was for very important rea- Raynald. an.  
 sons, and for fear of causing greater evils; that 1523. n. 2.  
*Luther's* books had persuaded all the people, that & seq.  
 the court of *Rome* had occasioned many grievan- Sleidan. in  
 ces and much mischief by divers abuses to the Ger- comment. l.  
 manic nation, so that if the execution of the sen- 3. p. 95.  
 tence was attempted, the people would easily per-  
 suade themselves that such measures were taken  
 purely to support those abuses which *Luther* com-  
 plained of, and to destroy the truth of the gospel,  
 which would cause still greater troubles, and which  
 would infallibly lead to a civil war; that his holi-  
 nefs ought to be persuaded that violent remedies  
 would encrease this evil instead of curing it, as he  
 freely owned, that men were the cause of it, and  
 that

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he promised to reform the court of *Rome* be all things, and to have the *Germanic concordat* in execution; a work truly worthy of th  
e's care and application, and which would b  
means put an end to the grievances of th  
ple.

He diet added, that the best remedy was to tak  
y a great number of exactions and other abuse  
that court, and to satisfy the secular princes in  
e articles which they would give in writing  
out which it was impossible to re-establish peac  
ween the clergy and laity; that as the forego  
diets had not granted to the holy see the fir  
s, or profits of vacant bishoprics until they wer  
d, but to be expended in making war again  
*Turks*, and as the popes had turned the sam  
quite contrary use, they prayed his holinel  
ld not be displeased that his court should no  
mpt to exact them for the future, and that th

tion of souls; and for the discharge of their conscience, all kinds of oaths, of laws and obligations to the contrary notwithstanding.

Anno  
1523.  
Book 128.

It was further added, that till the meeting of the council there should be strict orders given to hinder the *Lutherans* from writing, printing, or publishing any work against the catholic church, and the preachers from speaking of matters which might cause contention, or touching upon things which might excite any new sedition and turn to dispute, by exhorting them to content themselves with preaching the gospel in its purity according to the doctrine approved of by the church; that the bishops would depute men of virtue and learning to watch over the preachers, and to correct them when it should be necessary, in such a manner, however, that one might not suspect any opposition made to the truth of the gospel; that the same measures would be taken with regard to writings and works, which should not be allowed to be printed before they were examined by men of learning and virtue; that by this method the tranquility of *Germany* would be restored, because men of probity would willingly wait for the determination of a council, when they saw that it would soon assemble. And as the nuncio in his discourse dwelt very long on the scandal caused in the church by a great number of married priests, whom he required to be punished; the diet answered, that it would be a hard matter to execute the laws of the church against the apostates, who could not be punished otherwise than by giving them up to the ordinaries and to their superiors, who would make them undergo the severity of canonical punishments, as depriving them of their benefices and otherwise, till such time as the emperor had proposed a particular constitution upon that head, and the *Germanic* body had accepted it, the more so, as the civil

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had not yet ordained any punishments against  
y, that all that the secular powers could do,  
not to hinder the ordinaries from exercising  
jurisdiction; that nevertheless, if it happen-  
that such persons as had apostatized, should  
commit any crime against the public, the prince  
the magistrates should take upon them to punish  
in such an exemplary manner that the holy see  
should be satisfied therewith. In fine, the princes  
advised the pope to take this answer in good part,  
coming from a sincere and christian heart, and  
advised him that they desired nothing so much as  
the peace of the church and the happiness of his  
majesty.

The nuncio not satisfied with this answer made a  
reply, and as to what had been alledged to him,  
that the sentence of *Leo* the Xth had not been exe-  
cuted, nor the emperor's edict, to avoid scandal  
and disturbance, he said that that reason was not

that patience would have been the only remedy for so many real or supposed evils; and that as the *Lutherans* had not used that remedy, the diet could not dispence from putting the sentence of *Leo* the Xth and the emperor's edict in execution against them; and conjured the assembly not to break up without making an ordinance to that effect.

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As to the article of first fruits, the bishop said, that it was an affair which regarded the pope, whose resolution ought to be waited, tho' the apostolic chamber was ready to give an exact account of the money brought out of *Germany*, to such commissaries as the empire should please to nominate, and to convince the most incredulous, that it had been very lawfully employed. As to the demand of a general council, *Cheragar* answered, that it would not be disagreeable to the sovereign pontiff, provided it was expressed in more suitable and respectful terms; that all expressions that might give uneasiness to the pope should be retrenched; that they should not pretend that the emperor's consent thereto was requisite, and that no certain towns should be pitched upon before others, where the council should be held, because by that means the holy see would have room to suspect that there was a design of restraining her power and authority, which would produce no good effect. As to what concerned the preachers, he said, that the bishops ought to be supported in the right of examining them for their dioceses and giving them mission. As for the printers, he added, that he did not like the expedient proposed; that the heretical books must be burnt, and that those who printed them must be punished according to the terms of the pope's sentence and of the emperor's edict; that that was the capital point, and that every one must abide by the decree of the last council of *Lateran*, which prohibited the printing any book upon matters of religion,



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not been approved by the ordi-

the article of married priests, the  
though the church of *Germany*  
established laws rigorous enough a-  
priests and monks, the clause which  
of, in saying, that they should be  
princes, or magistrates, could not  
cause that was encroaching upon the  
erty, and upon the rights of Jesus  
from those persons belonged; so that  
could in no wise pretend that the trial of  
had devolved to their jurisdiction by  
, nor to have any right of punishing  
any crime whatsoever, in-as-much as  
es, always carrying the indelible cha-  
any order, could never get out of the  
church, nor fall under that of princes,  
no other authority over them but to de-  
n to their bishops and superiors to be  
but that they ought to rest there and  
proceedings until the church had deliver-  
the secular power those whom she should  
The bishop concluded by  
liberate more

tions but by vain promises; that she must be very delicate to be offended at calling for a council, which in the mean time had been done with a great deal of moderation. Thus after a long scrutiny it was unanimously resolved to make no other answer to the nuncio *Cbererat*, and to wait the pope's resolution upon those demands which had been made to the said nuncio, who notwithstanding continued to solicit that some satisfaction should be given to his holiness, but to no purpose, and *Cbererat* was obliged to depart without having done any thing, and without waiting for the memorial of grievances which the German nation had resolved to send to the pope, to pray that he would answer it. The secular princes made a sum of all the subjects of complaint which the court of Rome and the ecclesiastical state had given them at different times. They joined to them the encroachments of that court upon the jurisdiction of the German bishops and abbots, and made of the whole a long memorial under the title of *Centum Gravamina*, because it contained a hundred grievances.

The nuncio's departure, which was pretty sudden, obliged the diet to send this memorial to the Pope with an authentic protestation, that the Germans neither would nor could any longer bear with all the extortions of the court of Rome, as the necessity of their affairs compelled them to seek all means of delivering themselves from the same. The German authors make an exact detail of all those grievances, of which we shall only relate the chiefest. One will easily judge that they are the work of the Lutherans, who without doubt made the strongest party in the diet of Nuremberg; for many of them tend to enervate the discipline of the church, and the most holy practices of christianity; For example, the nation complains of too great a number of human constitutions, upon some points

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Book 128.

Memorial of the hundred grievances of the Germans sent to the pope.

Apud Goldast. et in fasciculo rerum expectand. &c.

Palavicin. l. 2. c. 7. sub fin.

Sleidan. in comm. l. 4. p. 99.

Raynald. ad an. 1523. n. 28 & 42.

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o which are neither commanded nor forbid  
3. the impediments of legal and spiritual kindre  
28. affinity in the case of marriage, abstinence from  
tain meats, from which they said that people  
dispensed with for money. They complain  
second place of indulgences, as an insuppo  
3. yoke, whereby the money of the *Germans* w  
hausted, and a way opened for all sorts of cri  
for this reason, said they, that by giving a c  
sum one will suffer no punishment for his sins.  
the money gained by those indulgences, inste  
being expended for the support of religion a  
the *Turks*, served only to maintain the luxu  
popes, of their relations and family.

Other grievances regarded ecclesiastical c  
they complained of their being called befor  
holy see for the first hearing, they complain  
conservators, of commissioners, and of exec

the encroachments of ecclesiastic judges in regard to Anno  
the causes of the laics, and the mistakes which 1523.  
they committed in their judgments should be re-Book 128.  
strained.

The other subjects of complaint regarded the exactions which they say were practised for the administration of the sacraments, for interment, for masses, and even for the privilege of keeping a concubine; they complained of the sums which the monks drew out of the monasteries of nuns which were under their inspection, to be sent to Rome; of faculties granted to the pope's legates and nuncios, to legitimate bastards and to give benefices; that there were monks and nuns in Germany who were heirs to their parents, and to whom their parents could not be heirs, for which they demanded a remedy; they required that for the future all those who should make vows, should be obliged to declare it before a magistrate, and that their parents should allow them reasonably whereby to live in the monastery, and renounce to all successions; they declared, in fine, that they had still many other grievances to propose when they should be satisfied in these points; they prayed the pope to do them justice, and declared to him that they were absolutely resolved to suffer these charges no more, and that they would seek the means of getting themselves rid of them; they pretended that the injustice of which they complained, was quite evident; that they would leave it to the judgment of disinterested persons, and as they were under the necessity of freeing themselves from oppression, they would spare no cost to gain their ends.

The diet after having thus digested this memo- No. 35.  
rial of the grievances of the German nation, made Edit of the  
an edict which was published the sixth of March diet of Nu-  
in the emperor's name though absent. They add- remberg.  
ed to this edict the answer given to the nuncio, the Sleidan. in  
comment. l.

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the diet, his instruction to the same hundred grievances. This writing went all over *Germany*, and was spread thence, even as far as *Rome*, where the enemies of a reform were highly offended at the frank acknowledgment which the emperor made at the court of *Rome* and the clergy the source of the evil. Tho' the diet had sent a nuncio, that till the council sat there no orders given to the *Lutherans* to write or get any thing printed. *Luther* could not keep himself within bounds. Beside the instructions sent the Vth to his nuncio, which he translated into the *German* language, with a vast number of notes, upon the terms in which it was expressed, with respect to the disorderly lives of the monks, which his holiness acknowledged, he also made reflections upon the edict of the diet, and the *Lutherans* took in different

great an authority, as not to prefer that of the Anno  
 "holy scripture to them." He says, he doubts 1523.  
 not but this is their sentiment, and that this plain-Book 128.  
 ly shews that some persons who cannot suffer a  
 thorough reformation of the church, will refuse to  
 subscribe to that edict. In the next place *Luther*  
 speaks of the choice that ought to be made of learn-  
 ed men to assist at sermons, and admonish the  
 preachers gently, if they are guilty of any thing  
 that may be reprehensible. He owns that to be  
 wisely ordered, but very hard to be executed, on  
 account of the scarcity of learned men, as every  
 one's head was full of barbarous terms and sophis-  
 try. As to the books which the edict prohibited  
 to be printed without an approbation, he agrees to  
 that, provided that it does not regard the holy  
 scripture which no body can prohibit to be publish-  
 ed. The article that he chiefly insists upon con-  
 cerns the marriage of priests, because unto him it  
 appeared too hard; "For (says he) if the gospel  
 "is to be taught in it's purity, as the princes ac-  
 "knowledge in their decree, there is no doubt but  
 "this papal law must be mitigated." He after-  
 wards deplors the misery and obstinacy of the  
 times, that when people have the clear light of the  
 gospel, they will not abolish that very hard law of  
 celibacy, which is the cause of a great number of  
 most grievous crimes. He praises, however, the  
 moderation which had been observed in imposing  
 no civil penalties on priests or friars that should  
 marry.

*Sleidan. in  
 comment. l.  
 4. p. 102.*

*Luther* wrote also to the assembly of *Prague* at No. 37.  
 the request of some particular persons, who want-  
 ed his opinion concerning the institution of mini-  
 sters. He shews in a work which he addresses to  
 the senate and people, that the church has a right  
 and power to judge of doctrine, and to establish  
 ministers. He says that the church is in all places  
 where

*Luther  
 writes to the  
 senate and  
 people of  
 Prague.*

*Sleidan. in  
 comment. l.  
 4. p. 102. &  
 seq.*

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the gospel is taught in it's purity; that the  
bishops and other prelates are no more than statues,  
heads without a brain, and that not one of  
them discharges his duty in any country whatso-  
ever; especially in *Germany*. He composed at  
the same time another work, to shew that we are  
not to follow the doctrine of men, when they don't  
teach the gospel in it's full purity, and that all the  
laity are judges of the doctrine and vocation of  
ministers. In the preface of another writing  
he says that he does not favour in the least those  
who confidently slight human laws and traditions,  
who act not like true christians. Finally, he  
at the same time addressed a piece in the *German*  
language to the *Waldenses*, who were in *Bohemia*  
or *Moravia*, as an answer to a catechism of their  
doctrine which they had sent him; but as they  
in one article that the body of Jesus Christ was

creed; the *Sanctus*, and the *Agnus Dei*; but he absolutely rejects that part of the mass which is called the canon, the offertories, the collects and <sup>1523.</sup> <sup>Book 128.</sup> ~~pro-~~ fesses, except that of *Christmas*, and of the holy ghost. He also rejects masses for the dead and votive masses; he finds no fault with torches nor incense. He wills that after the rehearsal of the symbol or instruction, the bread and wine be prepared, allowing the liberty of mixing or not mixing water with the wine; he admits the first words of the preface, and says that they ought to be immediately followed by the words of the institution repeated in the same tone that the *Lord's Prayer* is usually said in; then the choir is to sing the *Sanctus*, and the bread and chalice are to be elevated at the *Benedictus*. After repeating the *Lord's Prayer*, the *Pax Domini* is immediately said, without any other oration, &c. After this prayer, which is a kind of absolution, the priest communicates himself and the people; whilst the *Agnus Dei* is sung, "The bishop (says <sup>Cochlæus,</sup> <sup>de act. et</sup> <sup>script. Lu-</sup> <sup>theri, an.</sup> <sup>1523. p. 77.</sup> he) shall hold both the species, and shall communicate himself and the people with the species of bread before the wine is blessed. The celebrant also (continues he) may use the ordinary form, *Corpus Domini*, &c. And because in the last collects, there is generally mention made of the sacrifice, they shall be omitted and some other oration substituted in their place. Instead of *Te missa est*, one shall always say, *Benedicamus Domino*, and finish with the benediction which is in use, or by some other taken out of the holy scripture."

Such was the new form of mass which *Luther* invented, that nothing should escape his pretended reformation. When *Luther* speaks of the dispositions necessary for the communion, he maintains that no body is to be admitted thereto but such as can give an account of their faith, and know what the



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upper is, it's utility, and the use which ought to be made of it ; he orders that sinners whose crimes are public, be excluded, but not those whose are private ; he says he could wish that those who are to communicate were in a separate place. He adds that he does not believe secret confession necessary, nor that it ought to be required ; he believes it to be useful, and not to be despised. He also allows the liberty of preparing for it by fasting and praying. In fine he orders that the communion shall be taken under both kinds, and that those who will receive but one species, shall be allowed of both. He finds no fault with the canonical hours, even on ferial days, but wills that private masses be abolished, and that the people be at church twice a day, in the forenoon for mass, and in the afternoon for vespers ; that the day's gospel be explained in the morning, and

ive judgment like a sovereign upon a practice Anno  
 was so constantly observed in the church. 1523.  
 blation was an article which he laboured most Book 128.  
 off. To render it odious to the people, they  
 made to believe that the church attributed to  
 power of forgiving sins without the necessity  
 h or any good motion: This is thrice repeated  
 : confession of *Augsburg*, to insinuate that the  
 ics kept up the mass only to extinguish piety.  
*Luther* composed other works also in the course No. 40.  
 is year. One among the rest against the pro- Other  
 of nuns, under the title of, *Examples of the* works which  
*ne and theology of the papists*. The praises Luther pub-  
 the holy doctors have unanimously given to lishes this  
 nce raised his indignation. He thinks St. year.  
 is insupportable for having commended it; he  
 that both he and all the holy fathers who  
 ised so many holy mortifications to keep it in-  
 bly, would have done better to marry. As to  
 ow of chastity, he says that it is as impossible  
 ne to fulfil it, as to strip himself of his sex.  
 ould be offending modest ears to repeat the  
 s which he makes use of in many places upon  
 subject; among others, in the preface of his  
 mentary upon the seventh chapter of the first  
 e to the *Corinthians*; and in writing against  
*Faber*, grand vicar to the bishop of *Constance*.  
 preface of *Luther's* was refuted by *Conrod Co-*  
 a friar of the order of *St. Dominic*.

he morality which *Luther* set forth in his works No. 41:  
 soon put in practice by *Leonard Coppe*, a citizen Nine nuns  
*Mergow*, who went on *Good Friday* that year, taken out of  
 to the monastery of *Nimptschen*, two leagues their mona-  
 nt from *Wittemberg*, out of which he took nine steries.  
 , who gave but little occasion for violence or  
 gle; they immediately threw off the veil and  
 to *Wittemberg*, where the elector of *Saxony*  
 them subsistence. Among these nine nuns  
 WAS 1523, pag.

Other  
works which  
Luther pub-  
lishes this  
year.

Epist. ad  
Volf. t. 7.  
fol. 505.

No. 41:  
Nine nuns  
taken out of  
their mona-  
staries.

Seckendorf,  
hist. de Lu-  
thuran.  
Cochleus,  
de act. et  
script. Lu-  
theri. an.

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*Barine Bore*, the daughter of a  
and whom *Luther* married two  
is rash enough to take upon him  
the nuns, and of *Coppe*, for whom  
ology, wherein he compares with  
the deliverance of these apostate  
of the souls which *Jésus Christ* de-  
affion.

*Luther* intending to reduce monastic  
entire ruin, and to engage the public  
work, published in the *German* lan-  
of manifesto, under the title of *The*  
*re*, wherein he maintained that mo-  
be abolished, and all the substance of  
ized upon, in order to have it employ-  
ointed it himself ; here is the order and  
which he resolved should be observed.  
place he designed to establish a common  
all the revenues of all the monasteries  
e endowed and had funds ; of those of  
, of abbies, and in general of all ecclesi-  
nefices. Of all these revenues he intended  
eight parts or portions, to be distributed  
The first, for the pastors, preach-  
the care of the tres-  
and mis-

There was at this time another sect forming in Germany more extravagant than that of *Luther's*, 1523. and which had very fatal consequences; it is that of the *Anabaptists*, so called because they rebaptized all those who had been baptized in their infancy, and condemned that baptism. It is not quite agreed upon at what time this sect began, nor who the first author of it was. Some people pretend that the *Bohemian Hussites* were the first that laid the foundations of it about the year 1503; but others more justly think, that it had only taken it's rise in *Luther's* time, and by his suggestion, by the help which he gave to two famous disciples of his, *Thomas Muncer* of *Zwickau*, a city in the marquisate of *Misnia*, and *Nicholas Storch* of *Stolberg* in *Saxony*, who nevertheless forsook their master, under pretext that his doctrine was not perfect enough. These two men who had undertaken to form a new sect, deceiving the world by an outward shew of great devotion and mortification, taught that one ought to conduct himself solely by the revelations which he received in prayer from the heavenly father; they despised ecclesiastical and political laws, and made no account of the sacraments, nor of the exterior worship of religion. They condemned the baptism of infants, and re-baptized all those who entered into their society, from whence they were called *Anabaptists*; they inspired a great aversion to magistrates, for powers and for nobility; they would have all goods common, and all men free and independant, and promised a happy kingdom where they alone should reign, after having exterminated all the impious.

To prepare their disciples to receive the Holy Ghost, they made them practise austerities and fasts, and wear coarse cloth, without any care of their bodies; they obliged them to speak but little, to affect a mortified outside, to let their beard grow, and

Book 128.

No. 43.

History of the sect of the Anabaptists.

Florim. de Raymond.

de l'origine de l'heresie, l. 3. c. 1. et suiv.

Spond. ad an. 1523. n. 128.

Arnold Mesher, hist. Anabap. l. 1. Sleidan, l. 4 & 5.

Chytr. Sax. l. 11.

No. 44.

Storch and Muncer, heads of the Anabaptists, are banished out of Wictemberg.

### The HISTORY of

to slight neatness. This doctrine was first taught preached at *Wittemberg*; but *Luther* opposed the beginning, and persecuted the authors of it. *Muncer* a heretic, who had been bred up in good principles, to which the forcible power of truth obliged him in spite of him sometimes to have recourse, said in regard to *Muncer*: "It is not proper to come to a close dispute about doctrine with this new doctor, nor admit him to prove the truth of his sentiments by scripture; he must be asked who commissioned him to teach, if he answers that it is God, let him prove it by a manifest miracle. It is by such signs that God declares himself when he intends to make any change in the form of the mission." *Luther* did not perceive that the same questions might be put to himself, and that he condemned himself by his own principles. *Storck* and *Muncer* therefore finding themselves persecuted, were forced to quit *Wittemberg*. What became of

was one of the number himself. He afterwards turned out the monks, took possession of the monasteries and abbies, and made himself almost sole governor of the place. The people listened to him as to an oracle, and practised all that he taught them. He kept them in this disposition by shewing them that goods ought to be common, and all men free and independant; that God would no longer suffer the oppression of sovereigns and injustice of magistrates, and that the time was come wherein he was commanded to extirpate them, and put men of integrity in their places.

Anno 1523.  
Book 128.

*Zuinglius* made no less progress in *Switzerland*; he preached as *Luther* did, against indulgences and the invocation of Saints, the sacrifice of the mass, the laws of the church, vows, the celibacy of priests, abstinence from meats; yet without changing any thing in the exterior worship; but observing more moderation than *Luther*, he did not declaim in so injurious a manner, but endeavoured to convince the minds and gain the hearts by sweetness. When he thought he had acquired credit and authority enough, he took measures to get his doctrine publicly authoris'd and received.

No. 46.  
*Zuinglius* continues to preach his doctrine at Zurich.  
Sander. hær. ref. 209.

With this view he engaged the senate of *Zurich* to assemble in the beginning of that year, to confer with the deputies of *Hugo* bishop of *Constance*, and other ecclesiastics, concerning religion. The senate consented thereto, and appointed the twenty-ninth of *January* 1523 for the meeting of the assembly; they invited all the clergy of the canton, and gave the bishop of *Constance* notice to be there, or to send some body to represent him; "In order (says the senate) to confute by the holy scripture alone the pretended errors, of which *Zuinglius* is accused, then to judge in favour of the opinions which shall be found best grounded on the word

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of God, and to forbid under heavy penalties to oppose the doctrine that shall be approved." The bishop of *Constance* sent thither *John Faber*, grand vicar, with two others, and there was a great concourse of ecclesiastics. In the speech which the chief magistrate made to open the conference, he said that the senate assembled to examine each of the two opinions, that of the catholics and that of *Zuinglius* ought to be admitted; and desired that every one might attack or defend with liberty. When this magistrate had ended his speech, one of the deputies of the bishop of *Constance*, named *Frederic d'Anwy*, took up the discourse, and said that he came in behalf of the protestants to be informed of the subjects of contention which disturbed the church of *Zurich*, protesting that they came with a peaceable disposition, with a resolution of treating of questions in an amicable manner, and even listening to the reasons of both parties.

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That the gospel is the only rule of our faith ; Anno  
 that the church is the communion of saints ; that 1523.  
 Jesus Christ is the only head of it ; that all tradi- Book 128.  
 tions ought to be rejected ; that there is only one in 67 pro-  
 sacrifice, which is that of the cross, the mass being positions.  
 no more than a bare commemoration of that sacri-  
 fice ; that there is no other intercession but Jesus Sicidan. in  
 Christ ; that one may eat all sorts of meats at all comment. l.  
 times ; that marriage is permitted to all the world, 3. sub fin. p.  
 to priests and friars as well as to others ; that none 91.  
 but the church can excommunicate, except the bi-  
 shop alone, and that even ought to be only for pub-  
 lic sins ; that the monastic habit is nothing but hy-  
 pocrisy ; that the power of the pope and bishops  
 derives only from their pride, and has no founda-  
 tion in scripture ; that as no one but God alone can  
 forgive sins, the confession which is made to a  
 priest is no more than a simple consultation ; that  
 satisfactory works are only of human tradition ;  
 that as God alone knows the doom of the souls of  
 the deceased, there is no purgatory, or at least it  
 cannot be proved by scripture, though we do not  
 condemn those who pray for the dead ; that there is  
 nothing said in scripture of the character of the sa-  
 craments, which is of a late invention ; that there  
 are no other priests or bishops but those who an-  
 nounce the word of God ; lastly, he concludes all  
 these articles by saying, that he is ready to explain  
 what he thinks of tythes, of the revenues of the  
 church, of the state of infants that are not baptized  
 and of confirmation.

When *Faber* replied that he did not come to dis-  
 pute about customs received long since in the church,  
 and that they must wait for the decision of a coun-  
 cil which should be soon held, according to the re-  
 sult of the diet of *Nuremberg*. *Zuinglius* answered  
 that cullom could not be put in competition with  
 the truth, and the law of God, and that the assem-  
 bly



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matter without any necessity to  
from which nothing that was  
pected, because the bishops of  
te different from the ancients ;  
urich being composed of men of  
ability, could judge of the mat-  
in fine that there were many a-

clear-sighted enough to discern  
od the true knowledge of the holy  
fter having exhorted the citizens to  
er in doubt about that which con-  
ation, he challenged those that were  
over to answer him. *James Carpen-*

speak, and alledged the sentence of  
*Constance*, who commanded that the  
ms should not be abolished before the  
council ; but added, that one was not  
resent to submit to that sentence ; that

God was to be preached in it's purity,  
ermixing it with human traditions, and  
shop had been wrong in getting the mi-  
*Filisbach* apprehended for teaching the  
trine in his discourse which *Zuinglius*  
ference was spent in  
the bishop,

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be determined but before the divines of some famous university. *Zuinglius* replied, that councils were not infallible, that the most ancient traditions and customs ought to be abolished, when they were not grounded on the holy scripture; and in as much as it was said in scripture in express terms that Jesus Christ was the only mediator, the invocation of saints ought to be rejected. From this question they passed on to that of the celibacy of priests, which also occasioned some debates between the deputies of the bishop of *Constance* on one side, *Zuinglius*, *Leo de Juda* and other ministers on the other side, each of them setting off his own opinion to the best advantage.

Anno 1523.  
Book 128

In the mean time as the *Zuinglian* party was the strongest in number, the senate, tho' incompetent it was to judge of such important matters which concerned religion, dismissed the company, and having deliberated on the affair they immediately drew up an edict, which passed by a plurality of voices. It was determined that the doctrine of *Zuinglius* should be received in the whole canton of *Zurich*; that that minister should continue to teach and preach the gospel and the word of God in the same manner as he had done till then, and that all the pastors and preachers of the canton should be forbidden to preach otherwise, or accuse *Zuinglius* and his followers of heresy. *Faber* protested against this edict, saying that he had found many propositions of *Zuinglius* contrary to the rites established for the honour and glory of God; and that his doctrine was opposite to *St. Paul's*. *Zuinglius* defied him to shew it. *Faber* told him that every thing was not decided in the sacred text, and cited the marriage of the uncle with the niece. *Zuinglius* replied, that as the scripture had forbidden marriage within degrees more remote, this ought to be

No. 49.  
Edict of the senate of Zurich to receive his doctrine.  
Sieidan. in comm. l. 3. p. 91.

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comprehended in the prohibition, and the  
went no farther.

As there was nothing said in the edict of  
worship, which however could not suit with the  
ctrine of *Zuinglius*, and as this worship could  
abolished without authority; the senate, at  
*glius*'s solicitation appointed that another as  
should be held in the end of the month of  
that year 1523, in order to deliberate what w  
per to be done; and to make the assembly th  
famous, the senate of *Zurich* invited the bish  
*Constance*, *Coire* and *Basil*, the university of  
city, and the twelve swiss cantons. In effect,  
sembly met on the day appointed, the Mon  
fore the feast of *St. Simon and Jude*, and the  
nominated *Vadianus Hoffman* and *Chapler* for  
of the dispute; it held three days.

The first conference was held upon the

prone to idolatry, and consequently was not in force at present ; but *Zuinglius* stiffly maintained that images ought to be abolished, because the prohibition was general ; that the serpent and the cherubs of the ark were exceptions, from whence no consequence could be drawn ; he would not even allow one to keep images without paying them any kind of worship, and still insisted that the law of God absolutely forbid them ; he also impugned the worship of the saints, and the result was that images must be abolished.

Anno  
1522.  
Book 128.

In the second the question about the mass was handled, which *Zuinglius* maintained to be no sacrifice, but only a commemoration of the sacrifice of Jesus Christ on the cross. *Vadianus* opposed this proposition, and proved that the mass was a true sacrifice by a passage of the prophet *Malachy*, by the quality of priest in Jesus Christ according to the order of *Malchisedech*, by the universal and ancient consent of the church, by the real presence of the body and blood of J. C. on the altar, which represents the sacrifice of the cross. *Zuinglius* and *Leo de Juda* thought to answer, and appeared very much at a nonplus how to solve *Vadianus*'s arguments ; in the mean time one of the company imagining that it had been clearly proved that the mass was not a sacrifice which could be offered for the living and the dead, said that it could be no more than the sign and seal of the faith of christians ; that the words of Jesus Christ alone ought to be used in it, without adding any thing else ; that all masses should be celebrated in the vulgar tongue, and the word of God announced in the same ; that the assistants should receive the communion in both kinds ; to all which *Zuinglius* seemed to consent, though he had a strong desire to have the singing and ceremonies abolished ; but it was not yet a proper time. When he was asked whether leavened

No. 52.  
Second conference on the mass.

ORY of

ould be used, he answered,  
fferent, provided there was  
the form : He also appointed  
ot be mixed with water, and  
ary to take the communion

conference was, that the afore-  
ot willing to pass a definitive sen-  
use of images and of the mass,  
was sufficiently proved, should  
the senate to examine in what  
and the mass could be abolished  
and a definitive judgment pro-

erefore was issued, whereby priests  
forbidden to use public processions,  
oly sacrament therein, or expose it in  
be adored. The relics of saints were  
was also forbidden to play on organs,  
to bless palm, salt, water, wax can-  
int the sick.

hese things were carried on, *Zuinglius*  
many works for the defence of his doc-  
ublished a long explication upon  
hich he had presented  
discourse

the marriage of priests. He composed also some other works upon the certainty and clearness of the word of God, upon the impediment of matrimony, which is contracted by spiritual affinity, and against the canon of the mals to dispose the people to suffer it to be abolished. He wrote against *Jerome Emser*, and published a letter upon the grace of Jesus Christ. All these works were carried on till till the year 1525. Anno 1523. Book 128.

As *Frederic* king of *Denmark*, who had lately got possession of that kingdom, (his nephew *Christien* the II<sup>d</sup>. being deposed by his subjects on account of his cruelty,) professed *Lutheranism*, he first gave his subjects leave to change their religion, and permitted the *Lutheran* ministers to preach their doctrine, in order to establish himself without any disturbance, and to secure himself in his new sovereignty; and when he thought he had nothing to fear from the inconstancy of the people, or that he was strong and powerful enough to maintain his authority, he obliged all his subjects to embrace the new reformation, as shall be seen hereafter. No. 56. Frederic introduces Lutheranism into Denmark, Chytræus Sax. l. 10.

*Gustavus Ericson*, who was for some months before king of *Sweden*, followed the example of *Frederic*, by introducing *Lutheranism* into his territories. This *Gustavus* had been brought prisoner to *Denmark* by *Christien* the II<sup>d</sup>.; but having found an opportunity of making his escape, he hired himself to some beef merchants, and came as far as *Lubeck*, where he found a good many that joined him, with a resolution of making him king of *Denmark*. The magistate entered into the plot, the most considerable of the citizens approved of it, and not thinking it sufficient to join him, made him a present of a splendid suit of cloaths, and preserved the old ratters he had on when he came to *Lubeck*, in order to keep them in the archives of the town house; they supplied him also with a good vessel which No. 57. Gustavus Ericson become king of Sweden introduces Lutheranism into his states. Chytræus Sax. l. 9 & 20.

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to which carried him safe to *Gottenberg*. *Gustavus* landed in *Sweden*, raised a rebellion in the province of *Dalecarlia*, made up some troops, obliged *Christianus* to yield, and in a little time made a very progress. He retook *Stockholm* and other places where the *Danes* were still in garrison; he deposed the archbishop of *Upsal* and got himself proclaimed king of *Sweden* this year 1523. He made the kingdom hereditary, which had been before elective.

*Gustavus* found no great difficulty in introducing *Lutheranism* into his dominions. *Olaus Petri*, who had studied in *Wittemberg*, where he had a smack of *Luther's* errors, had brought them along with him to *Stregenburg* his native soil; from thence those errors spread about elsewhere. The circumstances of the times were favourable. *Gustavus* had spent all he had in procuring

the new heresy. *Gustavus*, who expected to gain *Johā Magni* over to his side, and to employ him in his design, received him with a great deal of honour, and made him accept of the archbishopric of *Upsal* in the place of *Gustavus Trollo*, who had been turned out. This prince flattered himself that he would oblige that prelate to hold a synod, in which *Luther's* doctrine should be approved; but could not prevail with that great man, who seeing his native country threatened with a change of religion retired to *Rome*, where he was before, and there died of grief.

Anno

1521.

Book 129.

The king assembled the states at *Upsal*, and afterwards at *Arosen*, to let his subjects understand that he intended to deliver them from superstitions, and from the tyranny of the church of *Rome*; and if they did not consent to his desires, that he was resolved to abandon the kingdom. As the *Lutherans* made the greatest number, they got the better of the catholics by a majority of voices, and it was ordained, that allowing the bishops and parish priests a competent subsistence according to their ranks, all the goods of the church should be reunited to the domain, and that every one might take back what his ancestors had given to churches and monasteries, all which should be abolished, excepting only the cathedral and parochial churches; that ecclesiastics should be allowed to marry; that the jurisdiction of officials should be broke, and all suits brought before the secular tribunals; that the clergy should not fulminate excommunications against their enemies, or against their debtors; that the bishops, in short, should not possess themselves of the succession of the priests of their diocese; and there were many of the privileges repealed which the clergy enjoyed. Some prelates having expostulated that *Olavius* had published in the *Scandinavian* language a translation of the

New



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Testament conformable to that of *Luther's* German tongue, the king desired them to come to a dispute with this same *Olaus* about his arguments, which the bishops refused, and contented themselves with settling up one *Gallus* a divine against him. There was a long dispute about the controverted points, and the king prayed the archbishop of *Upsal* to get a translation made of the Testament to oppose it to that of *Olaus*, withstanding the oppositions of the bishop of *Uppsala*. Such was the result of this conference. *Lutheranism* was not confined to the kingdoms of the north alone, it reached also into *Flanders* and *France*. The first of *July* this year there were *Augustinian* friars taken at *Brussels* and sent to *Sleidan* calls them *John* and *Henry*. They were first examined about their faith by the inquisitor. They answered, that they believed what was contained in the Old and New Testament, and in

*John Clerk* a wool-comber, and one of the first Ministers that the heretics had in *France*, was also apprehended this year at *Meaux*, where he was born. One day as he preached in that city he had the assurance to advance that the pope was anti-christ. To make him atone for this insolence, he was condemned to be whipt, and according to some, to have the fleur de luce branded on his forehead by the hands of the executioner, and banished the kingdom; but that chastisement made him not the more sober. He went to *Metz* to propagate his errors and impostures, and was burnt there for breaking images. This is the hero of *Lutheranism* whom *Theodore Beza* calls the restorer of the churches of *Metz* and *Meaux*.

There sprung up also this year in *Lombardy* a sect of fanatics who disturbed the peace of that country for some time: These fanatics denied the effects of baptism, trampled the holy cross under foot; abused the sacraments of the church, particularly the eucharist; took the devil for their lord and master, and paid him their respect and obedience. They were also accused of using charms on animals and on the fruits of the earth. To remedy those evils the pope gave the inquisitor of the faith in the city of *Coma* the twentieth of *July* a charge to make a strict search for the authors and abettors of that abominable doctrine.

One may see by his brief that this sect had been up for some time before in *Lombardy*, because he says that *Julius* the 11d had already given the same commission to *George Casali*, of the order of St. *Dominic*, inquisitor of *Cremona*; but that he could not succeed, because many both of the clergy and laity had rendered him odious.

*Sigismond* king of *Poland* animated with the same zeal, made an edict the fifth of *September* against *Luther's* heresy, whereby he forbade, under pain

Anno 1523.  
Book 128.  
No. 60.  
John Clerk is condemned at Meaux to be whipt.

Spond. annal. an. 1523. n. 15.  
Beza in Leon.

No. 61.  
Another heresy which rised in Lombardy.

Spond. ad an. 1523. n. 16.  
Labbé collect. conc. t. 14. p. 410.  
Bullar. Adrian. VI. c. 1. confirmat.  
Raynald. an. 1523. n. 82.

No. 62.  
Luther and his books condemned in Poland.

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of death, to keep or read his works. This was confirmed the sixth of *October* in a synod, where the bishops of the kingdom assembled by prince's order. The bulls of the popes against heresy were also confirmed in the same synod. *Adrian* the VIth died this year on the fourteenth *September* in the evening, aged sixty-four years, months and thirteen days, after having held the apostolical chair one year eight months and six days.

*Romans* rejoiced at his death, for they never loved him, both because he was a stranger, and because he seemed to be an enemy to the grandeur and magnificence which his predecessors were so fond of. They had also often complained that he was too liberal, that is to say, that he was not vain-glorious, nor prodigal, for he was kind and generous. Another reason why they loved him not was, that he was too pious, because he was very zealous for the reformation of the church.

On the seventh of *July* this year the faculty of Divinity of *Paris* obliged father *Arnold Bornosse*, an *Augustinian* friar, and doctor of divinity, to revoke certain propositions which he had advanced, in explaining in school the epistle of *St. Paul* to the *Romans*. These propositions imported that in his opinion after contrition and confession God required no other penalty or satisfaction of sinners, because *Jesus Christ* had sufficiently satisfied for our sins, and that he did not think that the eternal punishment was to be changed into a temporal one, when the guilt of mortal sin was forgiven, because when the guilt is remitted, the whole punishment is taken away at the same time by the merit of the passion of *Jesus Christ*. Moreover, that purgatory was established for no other sins but for mortal or venial sins which one had forgotten, and was not sorry for. In the third place, that the books of the *Machabees* in which there is mention of purgatory are not of the canon received by the church. The faculty knowing that this friar was to teach these propositions in the afternoon of the sixth of *July*, sent for him one *Monday* morning to order him not to do it, and to explain those things in a manner more conformable to the sentiment of the church.

As this order was not executed, the faculty being informed of the scandal, which these propositions had caused in the auditory, assembled the day following at seven o'clock, to the number of about forty electors, and with the unanimous consent of all it was concluded that the friar should that very day read his retraction, such as should be dictated to him, in the presence of the dean, and other deputies, and of the beadles holding their rods, in open school with a loud voice, and that upon pain of perjury, and of being for ever excluded from the faculty; otherwise, that more violent remedies should be used, if he was obstinate; but the friar *Bornosse* consented

Book 128.  
N. 117.  
Retraction  
of Arnold de  
Bornosse an  
Augustinian  
friar.  
D'Argentré,  
collect. judic.  
de novis  
error. t. 2.  
in fol. p. 403.  
Dupin bi-  
blior. des  
Auteurs, t.  
12. in 4<sup>e</sup>.  
l. 213.

# STORY of

t. The dean therefore came to  
the *Augustinians* at the hour ap-  
pointed by twelve doctors, and the  
contestation in the presence of many  
action who were by: He acknow-  
ledges contrition and confession sinners  
make satisfaction; that when a mor-  
tal sin, the eternal punishment is chang-  
ed, and for which a sinner had not re-  
demption, also for all others for which there was  
no satisfaction made to God; that the  
*Machabees* is canonical. He was also  
to declare, that the universal church had  
not in matters of faith, nor ever maintain-  
ed the blessed virgin had been conceived in ori-  
gin.

The faculty passed another censure the same year  
on the books of *Lewis Berquin*; he was a Flem-  
ish gentleman, or rather of the country of *Artois*,  
and a very regular life, was liberal to his friends,  
and gave to the poor, and passed for a good ca-  
tholic; but as he did not love the monks and  
friars, and spoke with a little too much  
freedom, they had at first  
denounced him.

works and adding something of his own to them. Anno  
The parliament took cognizance of this affair, and 1523.  
the thirteenth of May got *Berquin's* books seized, Book 128.  
and ordered that they should be communicated to  
the faculty of divinity of *Paris* to have their opi-  
nion. The book *De abroganda missa* was found, N. 119:  
with some others of *Luther* and *Melanchton*, and  
seven or eight treatises composed by himself, as His books  
are seiz'd by  
the Parlia-  
ment, and  
sent to the  
faculty to be  
reexamined.  
*Speculum theologiastrorum, de usu & officio missæ.*  
*Luther's* reasons by which he endeavours to per-  
suade the world that all christians are priests. The  
debate between piety and superstition. There were  
also found some books which he had translated in  
to *French*, as the reasons for which *Luther* got the  
decretals and all the books of the canon law public-  
ly burnt; *The Roman Triad*; *The Pope's Para-*  
*dise*, and others. D'Argen-  
tre, collect.  
judic. de no-  
vis error. t. 2  
p. 406. Che-  
villier de l'o-  
rigine de l'im-  
primerie pag.  
176.

The faculty after examining these books judged  
that they contained *Luther's* heresies and blasphem-  
ies in exprefs terms. Their opinion was dated  
*Friday* the twenty-sixth of *July* 1523, and address-  
ed to the court of parliament. After having passed  
their censure upon each book in particular, they  
concluded that they should all be thrown into the  
fire; and as *Berquin* set up for a defender of *Lut-*  
*her's* heresies, that he should be obliged to abjure  
them publicly, and forbidden to compose any book  
for the future, or make any translation prejudicial  
to the faith.

The parliament made a decree, by which it was N. 120:  
ordered, that the sentence of the faculty should be  
notified to *Berquin*. He answered it in writing and  
by word of mouth in the presence of the judges;  
upon these answers he was arrested and confined  
the first of *August*, and four days after there was an-  
other arret of parliament which says that "Where-  
as the court has seen some books composed, and

Q

" others Arret of par-  
liament for  
referring the  
case to the  
bishop of Pa-  
ris.  
D'Argentré  
ut supra.  
Chevillier  
loco supra ci-  
tato. p. 177.  
Ex t. Re-  
gistre M S.

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translated by *Lewis Berquin*, now in custody by which it appears that the said *Berquin* owns and maintains the heresy and reprobated doctrine of *Martin Luther*; and whereas the said books have been sent to the registry of the court order of said court, at the request of the attorney general, and communicated to the doctors of the faculty of divinity of *Paris* in the presence of said *Berquin*, and some counsellors deputed for that purpose; and whereas the said faculty after a mature deliberation gave their sentence against said books, and received *Berquin's* answers in writing by the said attorney general, to whom, by an arret of parliament, the whole has been communicated, after the said *Berquin* had been several times heard in full court: Now all this considered, the court has ordered that the said *Berquin* shall be sent back to the bishop of *Paris* with the said books, who is one of the counsellors of the said court,

Bring the said books within three days to the registry and leave them there, upon pain of imprisonment and confiscation of goods, as to laics; and as to the clergy a confiscation of their temporalities, and banishment out of the kingdom. "Consider-  
 ing the determination upon this case made by  
 the faculty of divinity of *Paris*, together with  
 the aforesaid books, and the opinions given in  
 writing by the attorney general, the whole considered, the court has ordered that all the books  
 composed by *Luther*, as reprov'd, be publicly  
 burnt in the court-yard of our lady's church,  
 and for the performance thereof all persons of  
 what state or condition soever they be, are ordered by the king and said court, to bring and  
 leave in the registry office as many of *Luther's*  
 books as they shall have from henceforth till  
 Friday next, upon pain of confiscation of goods  
 and banishment out of the kingdom after the  
 expiration of said time. All judges and officers  
 are commanded to take, imprison, and deliver  
 into the hands of the ordinaries, as suspected of  
 heresy, all those whom they shall find main-  
 taining or alledging said *Luther's* doctrine, and  
 keeping his books." This decree was published  
 in all the great towns within the jurisdiction of the  
 parliament, as *Paris*, *Lyons*, and others.

Anno  
1521.  
Book 128.

By another arret of the same day the parliament N. 122.  
 prohibited also the keeping, quoting, or main- Another ar-  
 taining the doctrine contained in the books of *Phi- ret which*  
 lip *Melanchton*, upon pain of a hundred marks of prohibits  
 silver, and an arbitrary fine; and ordered that they *Melanch-*  
 should be brought to the registry of the court to *ton's books.*  
 be given up to the bishop of *Paris*, who should  
 call some doctors of the faculty of *Paris* to examine  
 the said books and pass their judgment upon them.  
 In consequence of this arret, the faculty of divinity  
 of *Paris* examined those books of *Melanchton*, and  
 condemned

D'Argentré  
loco supra  
ex. 1. Re-  
gistr. facult.  
*Paris*. fol.  
200.



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demned them as containing many things contrary to the holy scripture, to the true sense of it, to councils, to the doctrine of the universal church, to the sentiment of catholic doctors; full of positions schismatical, heretical, and already demned; containing the pernicious tenets of *her*, and others still more dangerous on account of the artifices of the author, and the smoothness of style.

This censure, which is dated the sixth of *Octo-*  
names the books which are condemned, to  
; *The common places of divinity, the commentary*  
*St. Paul's epistle to the Romans, and the two*  
*the Corinthians*; the book which bears the title  
*inst the mad decree of the petty divines of Paris*;  
her with this title, *Two small discourses of Phi-*  
*Melanchton upon the doctrine of St. Paul*; and  
other, *Melanchton's epistle concerning the dis-*  
*at Leipfic*. Out of each of these books the

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8. It is an impiety to teach that those are guilty of sin, who recite not the canonical hours, or who eat flesh on *Friday* and *Saturday*. Anno 1523.

Book 128.

9. Those in whom the spirit of Jesus Christ resides, are not subject to the law.

10. There is no other satisfaction but the death of Jesus Christ.

11. Bishops have no right to make laws, and the laws of the popes are abominable.

12. Penance is but an obscure sign, and baptism is very justly called the sacrament of penance.

13. For vows we have neither counsel nor command in scripture, and God approves of none but such as he counsels and commands.

14. The will is not free, because all that happens is predestined by God.

15. St. *Jerome* errs in forbidding circumcision.

16. There is no particular perfection in the monastic state.

17. All christians are bound to poverty by the divine law, and it regards not monks alone.

Out of the commentary upon the epistle to the *Romans*, and the two to the *Corinthians*, there are thirty.

1. Every thing falls out necessarily.

2. It is a vain notion to say that there is free-will.

3. St. *Paul* allows no merit either before or after Grace; for he says that the righteous man lives by faith, and not by works.

4. From the moment that one is justified, he is not bound to any law.

5. The pope has no right to make laws.

6. All bishops are equal.

7. God is the cause of our sinning.

8. We sin in doing all that lies in us.

9. *Judas's* treason is as much the work of God, as St. *Paul's* vocation.

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The law of God commands things impossi-

. By neglecting the word of God in the church,  
error produces another.

. If you mend your lives without applying to  
church for help, the divine law does not ob-  
lige you to confess.

. We can call for the absolution, or remis-  
sion of our sins.

. There is no satisfaction.

. Masses, satisfactions and mortifications are  
contrary to the simplicity of the word of God.

. It is certain that there is not any faith either  
in the wicked who are alive, or in the damned.

. Bishops commit a sin in allowing the people  
one species in the communion.

. There are but two true sacraments; the  
others are human inventions.

The mass is not a sacrifice

30. As the just man lives by faith, and not by works, it follows that our works are not meritorious, either before or after justification. Anno 1523. Book 128.

Out of *Melanchton's* work against the mad decree of the petty divines of *Paris*, there are seven propositions.

1. *Luther* has nothing in common with heretics.  
2. The truth of *Luther's* doctrine stands upon a most firm foundation against the partizans of darkness.

3. For the space of four hundred years past there was not an author in the church, that gave a right and lawful form of penance.

4. It is clear in the first epistle of *St. Paul* to the *Corinthians*, that it is a sin for one to demand his right according to law.

5. It is nothing less than impiety to affirm that the assertion of the articles condemned by *Leo* the Xth is full of impiety.

6. If you ask what advantage *Luther* has procured for the church, here it is: he has taught the true notion and use of penance.

7. Some of the antients were not rash in saying that the *French* have no brain, and in the letter annexed to this work, the faculty condemns three propositions, the first whereof regards the communion under one only species. The second, that there is no more reason to believe that *Jesus Christ* was crucified, than that *Carthage* was destroyed by the *Romans*. The third, that no body before *Luther* had said that in receiving the communion one ought to exercise and nourish his faith.

In the two declamations on the doctrine of *St. Paul*, *Melanchton* represents *Luther* as a godly, learned man, and a sound divine. He also reproaches and condemns without reason all the schools of divinity, and speaks like a man that knows not what he says, nor what he intends to prove.

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Moreover he said, that philosophy was  
error; that the law is to be hated, because it  
teaches us to give a loose to our passions; that St.  
Augustine in speaking of the old law has taught, that  
there is no governing the spirit, because there is  
no art nor counsel that can get the better of  
the disorders of the soul. In fine, that fear far  
more contributing towards making up a virtue, is  
the contrary a vice. And in the letter joined to  
his work, he says, that it is no heresy to deny tran-  
scendentalism, or the character in the sacraments,  
or other things of that sort. In his letter upon the  
occasion of *Leipsic*, he is arraigned for the continual  
scurrilities which he gives *Luther*, for being en-  
emy of his way of thinking, and saying, that he  
did not but love him, having enjoyed his conver-  
sation a long time, and having always known him  
to be a sincere man, and of a truly christian spirit.  
The queen-mother of king *Francis* the 1st. upon  
the complaints which were made to her, that

evil, how useful soever they might be, the council ought to dispatch letters patent conformable to the arret of the parliament of *Paris*, and to order under heavy penalties to put them in execution ; that likewise orders must be given to all the prelates of the kingdom to oblige those of their dioceses to bring *Luther's* books to the registry office to have them publicly burnt, and to forbid them to keep the same under pain of excommunication. Finally, that a search must be made for the persons that maintain that doctrine, who shall be punished if they do not recant.

Anno  
1523.

Book 128.

The second article was, by what means some persons might be justified, who are wrongfully and without proof accused of having protected and favoured the aforesaid doctrine. The faculty answered, that what gave occasion to that report was, that many great personages commended that doctrine in court, and reflected on those who did not approve of it, before they thoroughly understood the case ; that the king's orders for burning *Luther's* books were badly executed ; that the council even since *Easter* had ordered the bishops, or their officers to suspend the prosecutions against heretics, as was lately done with regard to the bishop of *Sees*, and the bishop of *Paris* concerning *Berquin*, whose cause was removed from the parliament to the privy council ; that the same thing was done in the case of *James Fabri*, on whom the faculty was hindered to pass a judgment, and what is still more scandalous, two treatises written by *Jerome Augest* against *Luther's* errors were taken up in the name and by the authority of the king. That the only method to be used by those who had any share in those things to acquit themselves, was to imitate *St. Paul*, who after persecuting the church, defended what he had condemned, and condemned what

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that he had approved. That therefore it is absolutely necessary to leave the bishops the power of proceeding with full liberty against heretics. This was approved in the assembly of the faculty, signed the seventh of *October*.

There was an action at the same time entered against *Natalis Beda*, syndic of the faculty of divinity of *Paris*, the most mutinous and factious fellow of his time, which *Erasmus* often reproached with; and *James Merlin*, doctor of divinity, penitentiary of the church of *Paris*; the latter publishing the works of *Origines*, took upon him to clear him from some errors which were attributed to him, by an apology which he placed at the head of that author's works in 1511. *Beda* resolved to attack this apology, and even wrote against it in conjunction with another named *Mace*; some doctored him for it, and maintained that *Beda* did not give in his judgment upon *Merlin's* apo-

7. That an exception against the evidence of suspected folks regards only the persons, not the doctrine or the books. 8. That in the present conjuncture those are not to be excluded whose faith is not suspected, because that would hinder censures against the new tenets. The faculty approved *Rade's* dialogues, and suppressed the apology made for *Origen*.

Towards the end of that year, the twelfth of December the faculty condemned also some propositions which had been laid before them concerning the worship of the saints, relics and images, the canon of the mass, oblations for the living and for the dead. In this censure they condemn those who reprehend the practice of saying the *Ave Maria* at the beginning of a sermon, and who find fault with the terms of the anthems for the blessed virgin, wherein she is called queen of heaven; they approve that the quality of mediators with God be given to the saints, and that we address our prayers to them. The faculty charges those with a lie, who say that the church pays more honour to the saints than to God; they censure those who are against the custom of adorning the relics of saints, and exposing them; they say that the worship which is paid to one saint rather than to another for certain distempers is free from superstition; they admit the expression to adore images, so that it be taken in the sense of the church, with respect to the worship which one pays them; they desire that any thing that may be fabulous be corrected, without reproving all the histories and miracles of the saints; they strenuously oppose the injurious terms which the *Lutherans* make use of to suppress the canon of the mass; they say that it is not to be permitted to all the faithful indifferently to read the holy scripture, and dispute about matters of faith; nor will they

Some propositions against the worship of saints censured.

D'Argentré ad calcem t. 1. collect. p. 4. col. 2. Ex. 1. regist. facultat. Parisiens. fol. 210.



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allow the people to sing the *Nicene Creed* in  
church at mass; they reprimand those who had ad-  
vised that nobody spoke better than *Luther* when  
he spoke well; they do not reprove the custom of  
giving a retribution for mass by way of charity,  
alms, or requests, that one may pray to God in favour  
of the living and the dead. Lastly they approve  
the office for the dead, and the foundations for  
priests. This censure was published in the presence  
of the rector of the university, of the king's coun-  
sellors, and many others.

B O O K CXXIX.

The new pope desirous to give the  *Germans*  No. 1:  
 ne satisfaction in regard of the complaints The pope  
 ances which they had set forth, proposed names cardis  
 nsistory to send a legate to the diet which nal Campe:  
 e held at *Nuremberg* in the beginning of the jus for his  
 14. The consistory approved of the pro- legate at the  
 nd *Clement* the VIIth chose cardinal Cam- diet of Nu:  
 that legation; this cardinal was commen- remberg.  
 r his virtue and knowledge, and the most Cochleus,  
 the sacred college: He had been already in act. es  
 n *Germany* and at *Milan*; his prudence, his script. Lu:  
 perience in affairs, his integrity, which had ther. an.  
 l with transcendent lustre on many occasions, 1524. p. 88.  
 for the catholic religion, and his love for Sleidan in  
 d concord prepossessed every one in his fa- comm. l. 4.  
 he pope thought him capable of contenting p. 206.  
 ans in regard of their complaints, and gave Ughel. in  
 nlimited power, provided he did not com- Italia sacra.  
 the authority of the holy see, nor the cus- Pallavic.  
 the court of *Rome*. in hist. con.  
 Trid. c. 10.  
 l. 2. p. 176.  
 Raynald  
 an. 1524. n.  
 U'emberg  
 de vita Luth.

e memorial of the hundred grievances had No. 2.  
 delivered to the nuncio *Cberegat* under The pope's  
 he VIth, to whom it was sent after the de- instructions  
 of the same nuncio, *Clement* the VIIth told to his legate.  
 that he must act as if he was utterly ig- Pallavic.  
 f the proposals which the princes had made ut supra p.  
 177.  
 pope his predecessor, and of the answer which Cochleus,  
 given, and ordered him not to embarrass loco supra ci  
 tato.  
 tiation, and to behave so as if nothing had Florim. de  
*Germany* since *Luther's* proscription; he Raimond. de  
 him also with a brief to the elector of Sax- l'origine de  
 l'heresie l. 2  
 rein he exhorted him not to declare against  
 ch of *Rome*, and to procure the peace of  
 the

no the church in Germany. With these instru-  
 24. *Campejus* set off from *Rome* the first of Feb  
 129. 1524; he passed through *Bologna* where he  
 born, and celebrated mass there in the cat-  
 church, before a great number of people,  
 soon as he arrived on the frontiers of *Germa*  
 received letters from the princes and electors,  
 ing that he would hasten his journey and ar-  
 soon as he possibly could.

3. *Campejus* in pursuance of these advices  
 Nuremberg in a few days. All the princes  
 empire came before him at the city gate, ac-  
 roberg, nied by the archduke *Ferdinand*, because they  
 apprehended that if he made his entry into the  
 character, and with the marks of his digni-  
 et, might be insulted by the people, who were  
 an. most part *Lutherans*. *Campejus* therefore  
 p. in his travelling dress, without clergy, with  
 cross, and the princes conducted him to his

As the elector of Saxony was not then in town, Anno he sent him the pope's brief, and a letter dated the 1524. last day of February, wherein he expresses his concern that he cannot converse with him, because he had many urgent and important things to communicate to him on the part of the sovereign pontiff; he afterwards added that there was a current report that he countenanced the new heresies; but that neither he nor his holiness could believe it, because since the first time that he had the honour of knowing him he had always remarked that he was possessed of a great fund of probity and virtue, chiefly as to what regarded the church and catholic religion; that this prepossession did not permit him to give credit to what others judged of him, and that he never would change his old sentiments till he found by himself how he stood affected; that there was a total change in Germany for some years, since the time that new ceremonies had been introduced, but that he was quite sensible of the difference between the people and the nobles, and flattered himself that he in particular, who was one of the most illustrious, would not degenerate from the piety of his ancestors, who had always respected the church of Rome; finally that the pope earnestly desired that in these troublesome times he would follow the example of his fore-fathers in distinguishing himself more and more by his virtue; that if he neglected to do so, it was to be feared that those innovations would cause confusion, seditions and wars in Germany, which would not be less prejudicial to the princes and all the states of the empire than to the holy see, to the bishops and to the church.

The princes and deputies of the imperial towns No. 5. having signified to the legate that they were disposed to give him audience, he appeared at the diet, where he made a pretty long speech, in which he said first that he was surprised that so many wise and

No. 4.  
He writes to the elector of Saxony, and sends him the pope's brief.

Sliden in commen. l. 4. p. 107.

The legate Campeggio's speech at the diet of Nuremberg.

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prudent princes and deputies were not flun-  
to see that religion abolished in which they  
been educated, and which they no less inherited  
the estates of their ancestors ; a religion in  
ch their fathers died ; without perceiving that  
e changes which began with the affairs of the  
rch would end one day with those of secular  
ces, because they tended only to a rebellion a-  
st sovereigns and magistrates. That the pope  
ved with a truly paternal compassion could not  
to see the empire sink under the weight of so  
y evils, and threatened with a strange bondage,  
out sending a legate to try to remedy such mis-  
unes ; that his holiness did not intend either to  
or receive laws on that head, but only to ex-  
ne in conjunction with the sovereigns of *Germa-*  
what was fit to be done in that case, and to re-  
ve the evils that overwhelmed their estates ; that  
ose who remained attached to the true religion

that it was his opinion, if there was not a speedy remedy applied, there could be nothing else expected but troubles and commotions, for the reasons which he had already set forth. With regard to the war against the Turks, he acknowledged that all the money which had been levied under that pretext had not been expended that way, but however that the state should not be for that reason left in a forlorn condition upon such an urgent occasion, and at a time when *Hungary* was ready to fall into the hands of the Turks, if there was not speedy relief given. That *Soliman* had already made himself master of the isle of *Rhodes* by the indolence of the princes who had sent no assistance to the knights. A bishop of the order of the lesser brothers of the Franciscan order, who had accompanied the legate, backed all that he had said, making use of the same reasons, and almost the same terms.

The princes after returning thanks to the legate for the pope's kindness, and the inclination which he shewed to re-establish the peace of the empire, answered, that they had well enough foreseen the evils with which they were threatened by the change which happened in *Germany* in point of religion; that they knew the whole danger of it, and that it was for that reason they had informed the minister of the late pope *Adrian* the VIth, the year before of the course to be taken to remove for the future all subject of contention; that they had sent a memorial of the same to *Rome*; which *Clement* the VIIth, his successor, had certainly by him; and that if he had charged his legate with any instructions to make satisfaction on the heads of that memorial, they requested that he would be pleased to communicate it to them, that they might determine in some manner what should be done in that case. As to the war against the Turks,

Anno 1524.  
Book 129.  
Raynald,  
an. 1524. n.  
6.

N. 7.  
Answer of  
the princes  
to the le-  
gate's  
speech.

S eidan in  
comment.  
l. 4. p. 1-9.

of

them great uneasiness,  
concern the empire alone,  
the princes had a right to  
did not come to an union  
join their forces against  
it be expected that the  
contribute thereto; that it  
made great preparations,  
to wait to see where all that  
when these speeches were over,  
of the nation were presented  
he might see and examine

taking a very cursory view of  
plied, that he had not been in-  
princes had proposed those mea-  
contests about religion, or that  
to the sovereign pontiff, and to  
it however he could aver that his  
of good wishes for them; that  
intentions in the world, and that  
a full power from him to do all  
thought necessary to re-unite hearts  
peace; that it was their business to  
were better acquainted  
who were

some people think and even report ; that he de- Anno  
manded nothing but peace and the reunion of those 1524.  
that separated from the church, the observance of <sup>Book 129.</sup>  
the decrees of councils and of the emperor's edicts.

As to the memorial of the hundred grievances,  
he said, that though he knew not whether they  
were published in order to be presented to the  
pope, he knew, however, that there were three  
copies sent to *Rome* to some particular persons ;  
that the pope indeed and the cardinals had seen one  
of them which also fell into his hands, but that nei-  
ther the pope nor the sacred college could ever be-  
lieve that those articles had been made up by the or-  
der of the princes of the diet, nor that they came  
from any other hand, but from some secret enemy  
of the court of *Rome* ; that truly he had no parti-  
cular commission from *Clement* the VIIth upon that  
point, but yet that he had a sufficient power to  
treat about it ; that, nevertheless he could not avoid  
telling them that as among these demands there  
were many that tended to lessen the lawful power  
of the pope, and that savoured of heresy, he could  
not treat about them, but that he would willingly  
take cognizance of those that were not contrary to  
the authority of the sovereign pontiff, and that  
were grounded upon equity, after which if there  
remained any thing else to treat about with the  
pope, they might propose it, provided it was done  
in more modest terms ; that in the mean time he  
could not but condemn the liberty which had been  
taken in getting those grievances printed and pub-  
lished.

The legate ended his reply with the article that  
regarded the war against the *Turks*, and said that  
the sovereign pontiff did not know what the power  
of these infidels was, or the great preparations they  
were making ; that it was impossible to oppose  
them but by establishing peace and union among  
the

Steidan. in  
comment. l.  
4. p. 111.  
Pallavic. hist.  
l. 2. c. 10.  
pag. 186.



*The* HISTORY *of*

Christian princes, and that that was the project his holiness was most intent upon; that he had by a considerable sum which he intended for charges of the war, that he would afterwards himself out for the making up another sum still more, but that the princes for their part ought to contribute thereto, especially in the present conjuncture, when the young king of *Hungary*, their ally, was in such great want of assistance, that his holiness from the beginning of his pontificate had taken all the measures necessary to secure the emperor and the kings of *France* and *Spain* that they might afterwards turn their force against the *Turk*: In a word, that the pope, a good father, and a zealous pastor, who had the interest of the church much at heart, that if they would not follow the shepherd's voice, he has nothing else to do but to take patience, and leave the hands of God. *John Hannart*, one of the emperor's secretaries joined the legate to urge

he made divers regulations in concert with some Anno  
 bishops and some divines of *Girmany*, in which 1524.  
 he made no mention of the hundred grievances of Book 129  
 the nation, but, nevertheless, remedied some of the  
 abuses represented in them. He presented these  
 regulations to the diet, pretending they were suffi-  
 cient to settle the empire again in it's antient puri-  
 ty in point of religion; but the princes judged that  
 as these regulations were too soft, they would not  
 only foment the evil, but would serve to augment  
 more and more the power of the court of *Rome*,  
 and the authority of bishops to the prejudice of the  
 secular princes, and that they would open the way  
 for greater vexations. Moreover, this reformation  
 was looked upon as a trick of the court of  
*Rome* to amuse *Germany*, and to reduce that na-  
 tion insensibly to a more cruel slavery; so that not-  
 withstanding the legate's eager solicitations to have  
 his statutes pass in the diet, he could never succeed,  
 and he to be up with them, rejected all the propo-  
 sals which the deputies made in behalf of the princes.

There was also another affair advanced in the  
 diet, the issue whereof ought not to please the le-  
 gate. It was a difference that arose between the bi-  
 shop of *Straßburg* and some priests of that city, who  
 followed the new gospel, and thought they might  
 marry. As their behaviour had given much scan-  
 dal, the bishop had cited them to appear before  
 him to give an account of their conduct, and to be  
 tried as infringers of the laws of the church, of the  
 holy fathers, of the popes and of the empire. The  
 defendants, instead of appearing, made their ad-  
 dress to the senate to decline the bishop's jurisdic-  
 tion, and promised to undergo such punishments  
 as should be inflicted on them, if they could be  
 convinced of having acted against any formal pre-  
 cept. The senate, who favoured *Lutheranism* sum-  
 moned the bishop, but the cause was put off and re-  
 fer'd

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to the diet. The bishop of *Strasburg* thought the murmurer prejudicial to his prerogatives, wrote boldly to the legate about it, and remonstrated that it was unjust to hinder a bishop after his manner in the exercise of his jurisdiction ; and to make him better acquainted with the matter of the whole affair, he deputed *Thomas Murner*, a friar, who explained to him the whole conduct of the priests that were accused, and that of the senate. The case was therefore laid before the senate, the senate sent some deputies thither, but as the conduct of the priests was evidently contrary to the sacred canons, the legate resolved to give judgment in the bishop's favour, but the deputies of the bishop of *Strasburg* spoke so high that they hindered the affair from being any way decided. They said that the senate in the mean time did not pretend to authorise the irregularity of those priests.

The same day the diet published a decree which Anno  
imported that the pope with the consent of the em- 1524.  
peror, would soon call a free council in some con- Book 129.  
venient place in *Germany*, to terminate the disputes No. 10.  
which *Luther's* doctrine had occasioned upon many Result of  
points of religion ; that whilst they waited for that the diet of  
council there should be a new assembly held at *Spire*, Nuremberg.  
on *St. Martin's* day, the eleventh of *November*, Cochleus de  
where, after the princes should have got some able act. et script.  
doctors in their estates to examine what ought to be Lutheri, an.  
admitted or rejected in *Luther's* works, the points 1524. p. 90.  
to be believed and practised until the decision of Sleidan. in  
the council, should be discussed and declared in comment. l.  
that diet ; that in the mean time the magistrates 4. cap. 116.  
should take care to get the gospel preach'd accord-  
ing to the doctrine, the sense and interpretation of  
the divines approved by the church ; that all slan-  
derous libels written against the court of *Rome*  
should be suppressed, as also all pictures and all  
images which had been made in derision of the pope  
and bishops ; that the hundred grievances proposed  
against the court of *Rome* and the clergy of *Germa-  
ny* should be inquired into, to see if they could be  
any way mitigated : In fine, to shew obedience to  
the emperor, that the princes should be exhorted to  
put the edict of *Worms* in execution as far as they  
could ; and as to the war against the *Turk*, that in  
the next diet they would deliberate upon the suc-  
cours to be given to the king of *Hungary*.

No edict ever had more opponents ; the legate No. 11.  
and the pope highly complained of it ; *Luther* The edict of  
himself thought very ill of it, though it seemed to the diet is  
be favourable to him ; he published a writing a- controlled by  
gainst the princes, to shew that those who had many.  
planned that edict manifestly contradicted them-  
selves, and that one part was destroyed by the  
other ; “ For (says he) if the edict of *Worms*  
“ which condemns me as a heretic, is to be ob-  
served

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erved as it is ordered at *Nuremberg*, why is it  
solved to examine my books at *Spire*, to know  
whether what I teach be good or bad? And if  
my doctrine is to be examined in this manner,  
why will they have me condemned?" The le-  
answered also to all the heads of the edict, and  
ved, that it was not the business of seculars to  
reach upon the authority of the church by re-  
ating points of faith and doctrine: In the mean  
e, when he saw the diet ready to break up, he so-  
ed the deputies afresh in order to prevail on them  
pprove his articles of reformation, but when he  
d not gain his ends, he earnestly entreated the  
duke *Ferdinand*, the emperor's brother, the  
dukes of the house of *Bavaria*, the archbishop  
*Saltzboung*, the bishops of *Trent* and *Ratisbon*,  
the deputies of the nine other bishops, whom  
thought more favourable to the court of *Rome*,  
persuaded them to hold another assembly alone

ing ; after this preface the legate comes to the articles.

By the principal articles it is enacted, that there shall be no banquets in taverns for the priests who assist at burials ; that the confessors shall not remit any one to the bishop but murderers, heretics and excommunicated people, and may absolve all other sinners ; that the bishop alone may send vicars into parishes ; that monks shall be no longer curates, and that there shall be vicars sent into the cures which depend on them ; that strange priests shall not be received into any dioceses, if they do not produce their letters of ordination, and attestations from their bishop ; that there shall be no collections made, and no indulgences preached without the approbation of the ordinaries ; that priests who keep concubines shall be severely punished ; that monks and priests who marry shall be dealt with according to law, and that if the ordinaries neglect to do it, the holy see shall name judges on the spot to punish the guilty ; that such clergymen as meddle in witchcraft and divination shall be degraded and shut up in monasteries ; that the grand vicars of bishops shall demand nothing for the consecration of altars and churches ; that the number of feasts shall be reduced to the *Sundays*, and to the days of *Christmas*, of *St. Stephen*, *St. John*, the *Innocents*, *Circumcision*, *Epiphany*, *Easter day* and the two days following, *Ascension*, *St. George*, *Whitsunday* with the two days following, the feast of the holy sacrament, the *Purification*, *Annunciation*, *Assumption* and *Nativity of the blessed Virgin*, the feasts of the apostles, of *St. John Baptist*, *St. Magdalen*, *St. Laurence*, *St. Michael*, *All Saints*, *St. Martin*, *St. Nicholas*, *St. Catherine*, the dedication and patrons of churches ; that the churchwardens shall not be allowed to dispose of the goods of the church, but with the consent of the curate,

Anno 1524.  
Book 129.  
No. 13.  
Articles dressed in the diet of Ratisbon.  
Raynald. an. 1524. n. 26 & seq.  
Lablê collect. concil. tom. 14. p. 412. & seq.

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te; that marriages shall be celebrated only in public, and that they shall not be contracted in Lent, in *Advent*, on the feasts of *Easter*, *Whitsun* and *Christmas*, and their octaves, and the three days of rogations; that no general interdiction shall be given for one entire place, and that they shall fall on none but the guilty; that the bishop shall not possess themselves of the goods of clergy; that they shall demand no pension, nor tithes or mean profits on benefices; that beneficed clergymen shall be deprived of their income who will not recite the divine office; that provincial councils shall be held every third year.

It was also enacted, that those should be deprived of christian burial who should die without having received the communion at *Easter*; that blasphemers should be chastised; that the laws made against *Simonists* should be observed; that neither

come of it ; they were also greatly dissatisfied that a small number of princes and bishops should have assumed the authority to bind the whole nation in spite of all the rest ; they shewed that the legate stood upon nothing but trifles ; that he had passed over in silence the most important things, and which had the greatest need of a reformation ; that it was not the inferior clergy that brought *Germany* under inconveniencies, but the bishops by their usurpations, and more than that the court of *Rome* by her continual oppressions ; that the legate took no more notice of these intolerable abuses than if the prelates had been better disciplined than in the primitive church ; in fine, that in his articles of reformation he charged all that he pretended to reform with only slight abuses, which was tacitly approving of all the rest ; and that he thought it sufficient to point at those abuses, without applying the necessary remedy : thus they all separated very much dissatisfied one with another.

The emperor was no less displeased with the decree of the diet ; as soon as he had seen it, he shewed a great deal of resentment ; he was afraid that the pope would entirely, or at least in part, charge the ill treatment which his legate had received at that diet to his account, and that he would with greater ease be revenged of him, as, the *French* and *Spanish* forces being at that time upon even terms in *Italy*, it depended on his holiness to turn the scale for either of the two nations which-ever he should think proper to favour. He therefore wrote about it from *Burgos*, the seventh of *July*, to the princes of *Germany*, and smartly reproached them for the assurance with which they had limited his edict of *Worms*, by restraining the general prohibition which he had made therein of reading and keeping *Luther's* works, to the satirical books alone of that heresiarch, and to images and slanderous libels, as if the edict of *Worms* had not been grounded

Anno

1524.

Book 129.

No. 15.

The emperor disapproves the decree of Nuremberg.

Sleidan. in

comment. i.

4. p. 121.

Cochizus de

act. et script.

Luth. 1524.

p. 95.



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ounded on justice and on the knowledge of the  
se; he also gave them a severe check for the  
free which they had made for holding a council  
*Germany*, and for the request which they had  
de to the legate to treat with the pope about it  
their behalf; as if they had any right to do it  
hout his advice and authority, to whom that  
ir belonged more than to them; he further says  
as they thought the calling a council so neces-  
y for the good of the empire, they ought to  
e applied to him, that he might make that de-  
nd to the pope, and that he might take proper  
sures to have that council held when and where  
ould be convenient for him to assist in person.  
tly, he protests that he never will consent to  
e the states assembled as *Spire*; he even threa-  
to bring under the ban of the empire all those  
o shall assist there in person or otherwise, and in-

them to the senate of each city to be put into the hands of the deputies, and afterwards sent to the next diet, to the end that after conferring all those opinions, a body of doctrine might be made out of them, which should be unanimously followed ; but all that was no more executed than the edict of *Worms*. Anno 1524. Book 129.

*Luther* gained by all that passed, and his party became so considerable, that in a short time it spread itself from the higher *Saxony* as far as the other side of the *Baltic* sea.

*Gustavus* the new King of *Sweden* introduced it this year into his estates, and making use of the privilege which *Luther* thought he had a power to grant to princes of seizing the goods of churches he assembled the senate at *Stockholm*, and there made a motion for the two thirds of the riches for the maintenance of his troops, and for the plate of the churches to pay the debts of the state. The motion was approved of, the edict drawn up, and commissaries were named to see it executed in the provinces ; the clergy and the monks greatly discontented thought to stir up the people to a rebellion, but *Gustavus* gave orders that the monks should not come out of their cloisters above twice a year, and got the strange superiors changed to put natives of the country in their place ; he obliged the bishops to give him up the fortresses which belonged to them, and to discharge their troops ; he excluded them from the senate ; he forbid them to turn forfeits and confiscations to their profit : he seized the plate and useless bells ; he ordered that the nobility might have power to recover from the clergy such lands as were mortgaged by their ancestors by paying the mortgage ; this act was signed by the bishops themselves, except the archbishop of *Upsal* whom the king had sent to *Poland*, from whence that prelate

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ate went to Rome to implore the assistance of  
uent the VII. and to advertise him of the  
be that religion ran in *Sweden*; but his re-  
strances produced no effect.

n the mean time the disunion between *Luther*  
*Corlostadius* daily encreased; the latter was  
ged to quit *Wittemberg* in the beginning of this  
1524, and to retire to *Orlemond* a city in  
*ringia* belonging to the elector of *Saxony*,  
re he was chosen minister by the magistrates  
by the people. All *Germany* was then in a  
e; *Corlostadius* by his sermons which were full  
ire and passion had excited fresh commotions  
was impeached before the elector of *Saxony*  
o favouring the doctrine of the Anabaptists and  
rebellion of the boors, who had taken arms  
nst their sovereigns: these pretended to follow  
ber's doctrine in that point, and it was certain  
his book of Christian Liberty had contributed  
a little to encourage them to revolt by the in-

them, who as he passed through *Yene* preached Anno there very vehemently, as he usually did, against 1524. *Carlostadius*, though he did not name him, saying, <sup>Book 129.</sup> that the sacramentarians and image-breakers had the spirit of *Muncer*, head of the Anabaptists : <sup>Luther to 2 edit. Jan. 447.</sup> when the sermon was over, *Carlostadius*, who <sup>Ca'ixt. judic. n. 49.</sup> assisted at it, went to meet *Lutber*, and upbraided him with what he had said ; he protested to him <sup>Hospin. sacram. parte 2. ad an. 1524. fol. 32. recto.</sup> that he had no communication with *Muncer*, and that he was not the cause of the sedition ; that he did in no wise approve either of the spirit or the doctrine of him who was the ringleader of it, and by way of reprisals told *Lutber* that it was he who very justly deserved to be reproached ; that for his own part he could not bear his opinion of the real presence ; that he contradicted himself in what he had wrote upon the sacraments ; that he had advanced things that were more suitable to an imaginary Jesus Christ than to the real who had been crucified ; that he was ready to prove it before the world, and offered to change his own sentiment, if it was demonstrated that he was in an error.

*Lutber*, with an air of scorn, challenged him to N. 20. write against him, and after some hot words had <sup>Luther challenges Carlostadius to write against him.</sup> passed between them, *Lutber* drew a crown of gold out of his purse, and promised to give it to *Carlostadius* if he would undertake to write : “ Take <sup>Hospin loco supra cit. fol. 32. recto.</sup> it (says he) keep it, write against me with all the force you are master of.” *Carlostadius* agreed to the terms, took the crown of gold and put it into his pocket, saying to those who were present : “ Brethren, here is the token and pledge of power “ I receive against doctor *Lutber*, I beg you will “ bear witness.” Then they took each other by the hand, and promised mutually to fight it out fairly ; *Lutber* drank to *Carlostadius*'s health, and to the fine piece of work that he was going to publish ;

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lish; *Carlostadius* pledged him and swallowed all bumper: thus the war was declared after the union of the country the twenty-second of *August* 4. Their manner of bidding farewell was remarkable: "That I may see you on the wheel," says *Carlostadius* to *Luther*; "That you may break your neck before you get out of town." *Luther's* entrance was no less entertaining by *Carlostadius's* procurement; for as he was coming into *Orléans*, he was received with a shower of stones pelted at him, and was almost overwhelmed with dirt: there is the new gospel for you; the seed of the Sacramentarians was the offspring of a serpent.

The elector of *Saxony* being informed of all these troubles, did not suffer *Carlostadius* to remain in his territories, and gave him orders to return immediately; *Martin Reinhard*, minister of *Orléans*, was also turned off. As soon as *Carlostadius* was gone, he wrote to the inhabitants of *Orléans*.

disciples, but denoted Christ himself. The magistrates of *Straßburg* also prohibited these books, and ordered those who had set them off to be imprison'd.

Anno

1524.

Book 129.

*Nicholas Storck*, and *Thomas Muncer*, the ring-leaders of the Anabaptists, continued also to diffuse the poison of their wicked and seditious doctrine every where ; beside what we have already said of them, that they maintained, that young children should not be baptized, and that one ought to despise the holy scripture, and follow nothing but the motions of the spirit ; they further insisted, that all those who should declare for them, must embrace angelic liberty ; that they must renounce the things of this world, to raise their spirit to God ; that they must get themselves rebaptized immediately ; that they should massacre all those who opposed that doctrine ; that they should not spare magistrates and princes who oppress without authority or reason, the chosen people of God ; whereas nature orders that all things be common, that no violence be offered to any one, and that we all consider one another as brothers and independent) much less the bishops and pastors, who must be at least banished, and their effects seized ; that monasteries must be demolished, and all the abuses removed that prevailed in the church of God ; that such was the will of the sovereign father which no one could resist : this they authorized by some passages of the holy scripture, which they explained after their own manner. *Storck* further asserted that an angel had revealed to him that he should sit in the seat of the archangel *Gabriel*, that is according to his explication, that he should have the empire of the world, that then he would make his elect reign along with him, after extirpating all the wicked, that is to say, all those that would not get themselves re-baptized, and that they should receive the holy ghost to enjoy this bliss.

No. 22.

Doctrine of the Anabaptists.

Cochimus de act et script. Lutheri, an. 1525. page 108.

Pallavic. hist. l. 2. cap. 28.

Q

but

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that to receive it they must speak little, dress  
only, and feed filthily. It is not known what  
me of this wretch.

*Thomas Muncer* was a most violent man; he  
that the archangel *Michael* inspired him with  
that he preached, that he was destined by God  
to establish a new kingdom for Jesus Christ with  
word of *Gedeon*, and acted the enthusiast and  
inspired so well, that he has been always con-  
sidered as the head of the enthusiasts; when he  
was driven out of the *Musstadt*, as has been said be-  
fore, he stopt for some time at *Nuremberg*, and if  
it were not for the steadiness of the magistrate,  
he would have chased him out of the city, he would have  
had the mob in his favour: nevertheless, he got  
a libellous book printed there, and dispersed many  
copies of it round about, which occasioned great  
disturbances in different places.

and in a little time this flame spread over all Ger- Anno  
many. The States of the empire assembled at 1524.  
*Essling* to quench this combustion, proposed a truce Book 129.  
and some conditions, in order to give some satis-  
faction to the boors, who indeed were peaceable  
for some time.

The Anabaptists multiplied also in *Switzerland*, No. 25:  
where they became so powerful, particularly in the Hubmeyer  
plants the  
seed of the  
Anabaptists  
in Switzer-  
land.  
canton of *Zurich*, that they went very near esta-  
blishing their sect on the ruins of the pretended  
reformation. Those who conducted that affair,  
wanted neither capacity, nor assurance, nor obsti-  
nacy. The most famous were *Balibazar*, *Hub-  
meyer*, *Felix Manz*, *Conrad Grebelius*, *George  
Blawerk*, and some others, but the chief of all  
was *Hubmeyer*; he was a native of *Friedberg*, a  
city in the country of *Hess*, and doctor of divi-  
nity. He was for some time minister in *Waldshut*,  
a city in *Suabia*, where he preached the principles  
of the new gospel, and kept a correspondence by  
letters with *Zuinglius*, whose friendship he had  
gained. This year 1524 he changed sentiments:  
*Muncer*, who came from *Basel* to *Waldshut*, found  
the knack of infusing his fanaticism into his mind,  
and when *Hubmeyer* had got a taste of it and had  
filled his head with the same, he preached it to the  
people of *Waldshut* with as much vehemence and  
positiveness as *Muncer* himself and the most vio-  
lent Anabaptists could have done. He made so  
great a progress, that in a little time the most part  
of the inhabitants of *Waldshut* embraced his doc-  
trine. The Anabaptists growing too strong for  
the Catholics, turned them away, and seized their  
goods; but the Catholics getting the upper hand  
again, routed the Anabaptists in their turn, who  
retreated wherever they could, and made proselites  
every where.

Spond. in  
annal. ad an  
1525. n. 14.



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*Hubmeyer* took refuge in the house of an Anabaptist widow in *Zurich*, who knew and loved him; the magistrate being apprized of it, got him seized and brought to the town house, where *Zuinglius* was with some divines, because *Hubmeyer* when he was at *Waldshut*, had demanded leave to dispute with *Zuinglius* against the baptism of infants. *Zuinglius* accepted the dispute, wherein he fairly confounded doctor *Hubmeyer*, that finding it impossible to answer the arguments which were made against him, he confessed that he was in an error, and promised of himself to retract publicly. He wrote his retraction as he thought proper, and read it in the abbey-church. After he had read it, *Zuinglius* preached, and *Hubmeyer* after rebuking him, disavowed what he had just read, spoke vehemently against the baptism of infants, and insisted upon other erroneous points: he was carried back to prison, and being shut up he

fures him that neither the solicitations of princes, Anno  
 nor the connexions that he had with men of letters, 1524.  
 nor the hatred which the divines and monks had <sup>Book 129.</sup>  
 for him, could induce him to embrace *Luther's*  
 party, and conspire against the holy see; that if  
 there be any thing in the works that he wrote be-  
 fore *Luther* rose, that may be taken in a bad sense,  
 he would not have wrote it if he had foreseen what  
 has happened; that he had changed these passages  
 in the last editions of his works, and that he was  
 ready to change the rest also, if he had been cha-  
 ritably advised thereto; that he was always amen-  
 able to the judgment of the church of *Rome*, and  
 would never oppose her, even though she should  
 not be favourable to him; but that he had so  
 much confidence in the justice of his holiness,  
 that he was persuaded he would not suffer that he  
 should fall a victim to the hatred of the small num-  
 ber of his enemies. In the conclusion of his letter  
 he wishes that the pope may exceed the glory of  
 his predecessors, in appeasing the troubles caused  
 by wars and the difference of opinions. "You  
 " will succeed in that point, holy father, (says he)  
 " if you be equally favourable to all princes,  
 " and if you change such things as can be changed  
 " without hurting religion."

*Erasmus* in some time after received a letter from No. 28.  
*Melanchton*, wherein he complains of some of *Lu-* <sup>Melanch-</sup>  
*ther's* followers; he says that there are some among <sup>ton writes to</sup>  
 them that have forgotten humility and religion, <sup>*Erasmus.*</sup>  
 who excite troubles by their seditious sermons, <sup>Inter epist.</sup>  
 who level at literature, who observe none of the <sup>*Erasm.* l. 19.</sup>  
 rules of civil society, and who seek nothing but to <sup>epist. 2.</sup>  
 establish their tyranny; he afterwards pretends,  
 but without reason, that *Luther* is a man of a quite  
 different conduct, that he deploras those abuses,  
 and that he is very sensibly concerned at them;  
 that in the mean time he does not think the cause

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the gospel ought to be given up on that account: he wishes that *Erasmus* may be more favorable to *Luther's* cause, and declares to him, he believes his doctrine to be true, and that it should not be absolutely condemned; but that in the mean time he would not take it ill if he wrote against him upon free will.

*Erasmus* answered *Melanchton*, that if he saw his doctrine passed in his country, he would more willingly acknowledge that he had reason to complain of those who abused the name of the gospel; that *Luther* had a right to be dissatisfied with them, because they disgraced his party to all intents and purposes. "I don't intend to judge of *Luther's* motives, (says he) nor to oblige you to change your sentiments, but could wish, that, as you have a genius fit for literature, you would stick to that wholly without meddling in that quarrel about religion." He adds, that he is offended

“ shadows? that human constitutions are heresies? Anno  
 “ that confession is a pestilence? that to speak of 1523.  
 “ works, of merits, of efforts is to be<sup>1</sup> a heretic? Book 129.  
 “ to assert that there is no free will? that all things  
 “ fall out by necessity? that it matters not what  
 “ nature our works are of? In short (says he) the  
 “ gospel in former days made people better, but  
 “ the new pretended gospel does no more than  
 “ corrupt them.”

What *Melanchton* had written to *Erasmus*, that No. 30.  
 he would not be displeased if he wrote against *Lu-* *Erasmus*  
*ther* upon free will, shew'd that he was informed that *writes a*  
 this learned man was to write upon that subject; in *treatise on*  
 effect *Erasmus*, who till then had never thought *free will a-*  
 himself bound to write in defence of the church *gainst Lu-*  
 against the new heresies, seeing himself solicited by the *ther.*  
 princes, and by the prelates themselves, urged by his *Corhæus*  
 friends, and engaged by the necessity of defending *de act. et*  
 himself against those who accused him of favouring *scriptis Lu-*  
*Luther*, thought himself at last obliged to handle the *theri, p.*  
 pen against that heretic. He therefore wrote this *140.*  
 year a treatise which he entituled, *Diatriba*; or, *Sleidan in*  
*a conference about free will.* This work is full of *comm. l. 4.*  
 erudition, eloquence and moderation: we shall *p. 123.*  
 speak of it more at large, when we relate *Spond. ad*  
*Luther's* answer, which came not till two years after. *an. 1524.*  
*n. 9.*

*Oecolampadius*, less resolute than *Erasmus*, with No. 31.  
 whom he had kept some correspondence, had the *Oecolamp-*  
 weakness to suffer himself, this year, to be drawn *padius ap-*  
 into the new opinions, he was born in 1482, and *stizes and*  
 was called to *Basil*, being then a young man, to *embraces the*  
 be preacher in the principal church. In 1517 he *new reform.*  
 wrote to *Erasmus* with much sense and politeness, *Spond. in*  
 and one may see in his letter the most tender and *anal. an.*  
 affectionate sentiments of piety; a zeal of devotion *1525. n. 16.*  
 incited him to become a monk of the order of St. *Sander hæ-*  
*Bridget*, in the monastery of St. *Laurence* near *refi 210.*  
*Augsbourg*, but persevered not long in his vocation. *Prætol.*  
*in vita Joan.*  
*Oecolamp.*  
*Wolfgang*  
*Capiti la*

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left his monastery to repair to *Basil*, where he made curate. Soon after he suffered himself to be seduced by the errors of the new reformers, and was chosen first minister of the reformed church at *Basil*; he had a particular attachment to *Zuingli*, whose new opinions he highly extolled. It is remarkable that it was in this year 1524, that he published a treatise, entituled, *Of the natural exposition of these words of our Saviour, 'This is my Body,'* in which he is to say, *the figure, sign, type, symbol*: before *Erasmus* writes in 1525, that *Oecolampadius* spoke with such application, judgment and eloquence, that it would have been sufficient to seduce the elect, if God did not prevent it. The *Therians* wrote a book in answer to him, which was entituled, *Syngramma*, whereof *Brentius* was thought to be the author. *Oecolampadius* published a second, entituled, *Anti-Syngramma*, and others against free-will, the invocation of saints, and further maintained that christians were not allowed to wage

formation of morals which the council would treat about, hindered also *Clement* the VIIth from listening to the demands of the *Germans*, who desired it should be held; therefore instead of a council they were satisfied with a simple assembly of cardinals for that time, whose decisions could not be of any great authority. Here are the resolutions that were taken there.

1. That the emperor should be instantly prayed to get his edict of *Worms* against *Luther* carried into execution.
2. That the kings of *England* and *Portugal* should be entreated to threaten the free cities of *Germany* with breaking off all commerce with them, if they should not execute that edict.
3. That the legate should engage the catholic princes to hinder the assembly at *Spire*, or to protest against it, if they could not hinder it, in order to have it in their power thereby to secure the rights of the holy see.
4. That the same legate, if a council should be required, should answer, that his holiness was entirely disposed to hold it, but that he could not call it whilst the christian princes were at war.
5. That as to the grievances he should answer, that the most part of those whereof the *Germans* complained, had been removed by the council of *Lateran*; that the pope had ordered it's decrees to be put in execution, and if that was not thought sufficient, that his holiness would labour to bring it about before the future council should be held, and would establish a particular congregation solely destined for that affair.

Towards the End of the year, the twenty-third of *December*, the pope gave notice by a bull, that the next day which was *Christmas* eve, the jubilee would begin with a plenary indulgence for all those who should visit in the usual manner the churches of *St. Peter* and *St. Paul*, of *St. John* of *Lateran*

and

Anno 1524.  
Book 129.

No. 32.  
The pope assembles the cardinals to consult about the affairs of Germany.

No. 64.  
The opening of a jubilee in Rome.

Bullar. antique edit. tom. I. Clem. VII.

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*St. Mary Major.* He opened it himself according to custom at the first vespers of the Feast of *Christmas*, and with the ordinary ceremonies sent the cardinals to other churches to do the same; but this jubilee brought few people to Rome on account of the wars which ravaged *Italy*. Besides, the people began to make flight of the indulgences which were growing too common. *Erasmus* finished this same year, 1524, his paraphrases on the New Testament. When he began he intended only to paraphrase *St. Paul's* epistle to the *Romans*, and when he had composed two chapters of it he thought to drop that design, imagining it to be above his capacity; but his friends encouraging him, he not only finished the paraphrase on the epistle to the *Romans*, but also paraphrased all *St. Paul's* epistles, and afterwards the canonical epistles, the four evangelists, and the acts of the apostles. This work is written with

lished them, he got this censure signed by *William Anno*  
*Duchefne* doctor of *Paris*.

1524.

One *Lewis Combout* or *Coubout*, of the order of *Book 12.9*  
the preaching friars had set forth, the thirteenth of *No. 67.*  
*June*, in his thesis called the *Aulic*, at which *Henry*  
*Fabri* presided: That among the apostles *St. Pe-*  
*ter* alone had been immediately consecrated by Je- *Censure of*  
*sus* Christ, so that no bishop but *St. Peter* was im- *the faculty*  
mediately instituted by *Jesus Christ*. He added, *of theology*  
that the curates were of positive human right. *of Paris con-*  
*cerning the*  
*rights of*  
*bishops.*

These propositions displeased all those that were *D'Argeat. d.*  
present, and master *Duchefne*, subdeacon, who as- *collect. judic.*  
sisted at the act, and who held the place of regent, *de nov. error.*  
as being more antient, asked the defendant whe- *t. 2. p. 5.*  
ther he would not abide by the decisions of the *Dupin bibli-*  
faculty upon that subject. The monk answered, *oth. des Au-*  
that he submitted thereto; but as this answer was *teurs, to. 13.*  
not thought sufficient by some of them to repair the *p. 215.*  
scandal, *Natalis Beda*, the syndic, at the instance  
of many elders, desired to have the defendant sent  
for that he might appear before the deputies of the  
faculty, and be examined whether he knew what  
the determination of the said faculty was. The  
monk appeared the eighteenth of *June*, and answer-  
ed, that he knew nothing of it, but that he would  
always shew his submission to it's decrees. There-  
upon he was commanded to revoke his proposition  
in the first *Sorbonic* act, and to maintain the con-  
trary proposition which the faculty would give  
him, and further to assert, that the opinion which  
he had sustained was not probable. The monk  
consented to the last resolution, so that in his *Sor-*  
*bonic* which he sustained the fifteenth of *Septem-*  
*ber* ensuing, he defended the following proposi-  
tion: as it is believed, that *St. Peter* has been or-  
dained sovereign pontiff by *Jesus Christ*, in like  
manner all the apostles have been ordained bishops  
immediately



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mediately by Jesus Christ, who has also instituted the order of curates, and these three orders of hierarchy are in the church by divine right, the contrary proposition being certainly opposite to the Gospel cannot be maintained as probable.

There was another censure of a proposition touching *Simony*, which *Martin de la Serre* bachelor had sustained in an *Aulic*, at which *Nicholas Bertel* presided, and wherein he had said that a Christian may let a benefice for rent without becoming guilty of *Simony*, but not an ecclesiastical officer: Though the defendant had explained himself and had given a right meaning to his proposition, yet at the request of the syndic *Beda*, the faculty assembled the day after this thesis the twenty-first of *November*, examined the proposition, and condemned the bachelor, who had sustained it to the same penalty that had been decreed against *Bout*. He appeared in the assembly the first of

2. It is contrary to the gospel to say, that *Mary* Anno  
has merited to be the mother of Christ. 1524.

3. The saints are so closely united to God, that *Book 129.*  
they neither perceive, nor will, nor move, but ac-  
cording as God perceives, moves and wills in them ;  
wherefore God should be our servant, since we  
must pray him to rouse the saints, that they may  
be able to pray for us, or help us.

4. It is an invention not founded on scripture  
that we are to pray to the saints.

5. These prayers are tares and a bad seed.

6. The christians deluded by the pope adore the  
devil in wooden images, in other pictures and dead  
men's bones, which is idolatry.

7. We ought not to apply to the dead that they  
may pray for us, whether they be saints or not.

8 To establish feasts in honour of the saints tend  
to *Judaism*, or to *Paganism*.

9. The feasts of dedication are *Pagan*.

10. *Eunomius* has been justly condemned, be-  
cause he had too good a name ; and *Vigilantius*, be-  
cause he spent too much time in studying the  
Bible.

11. It is going the way of the *Gentiles* to make  
images; and to bow before them.

12. That collection of words which make up  
the canon is absurd.

13. The popes have been excommunicated by  
*St. Paul*.

14. *Luther* sticks to the gospel alone, and prea-  
ches nothing but Jesus Christ.

15. Christians have no other sacrifice nor altar  
but their own bodies.

16. The holy scripture and the Bible are the  
the books of heretics.

17. The mass as it is now said is far remote  
From the institution of Jesus Christ and of the pri-  
mitive church.

18. The

22. A priest who has not a wife, ought to discharge his functions.

23. Consecrations are foolish and smell of dualism.

24. We are not to observe the ordinances of

25. Christians are forbidden to carry on suits.

26. By the canons the pope is manifestly christ.

27. It is evident that all the canon law is tical.

28. All the popes are heretics, and cannot communicate.

29. The pope is greater than Jesus Christ

30. The pope is not to be judged because God.

31. All those who preach the gospel are her

32. Laymen have been excluded from cler against the divine law.

The 33d attributes to men in an impious ner the trinity of persons in God.

34. Christians adore images.

35. If the country clowns knew what the p say of the canon, they would have an extreme

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inquire into the facts and articles touching that Anno  
book, and enjoined the bishop of *Paris* and his vicars 1524.  
to order a monitory against all those who should Book 129  
have or keep it, and to oblige them under pain of  
excommniration to carry it before the recorder in  
criminals of the said court, and to discover, tell  
and bring to light those who composed, printed or  
fold the said book, and those who know any thing  
of it. This decree was made in parliament the  
ninth of *December* ; the monitory of the official of  
*Paris* is dated the tenth of the same month.

BOOK

*The* HISTORY of

B O O K CXXX.

THE revolt of the boors of the sect of the anabaptists still continued. To give their region a colour they had set up a manifesto against the lords. It contained their demands, which were reduced to twelve articles, and which they had an assurance to address to the princes and magistrates.

. They desired to have liberty of choosing their ministers who would teach them, said they, the pure word of God, without an adulteration of human tradition; as also a power of deposing them.

. That they should pay tythe in corn only, which should be levied yearly in every parish, by

7. That the rents should be settled again on the same footing as they were at their first establishment, with a prohibition of raising them. Anno 1525.  
Book 130.

8. That all the lands which the boors held at rent from the lords, should be visited by skilful people to lessen the rate of the rent in case it was too high, that the husbandman after paying their landlords might have something by their labour to live upon.

9. That justice should be most punctually executed; upon pain of depriving the lords of the right which they hold therein.

10. That the meadow grounds in the possession of the lords should be made common for pasture.

11. That the right which the lords pretend to have of seizing the goods of a deceased person immediately after his death, and of exacting a year of his revenue, should be abolish'd.

12. That they should be satisfied with regard to the articles, upon which they complained, in default whereof they would take efficacious measures to recover their liberty in spite of all the efforts of tyranny.

This manifesto which was soon spread over all *Germany* served as a signal of the war which was the fruit of their rebellion. Those of *Suabia* sent it first to *Luther*, to know his opinion about their quarrel with the nobility, not doubting but that according to the principles which he had established in his book of christian liberty, he would pronounce in their favour; but his answer contented nobody. On the one side he wrote to the boors that God forbid sedition. On the other side he wrote to the lords, that they exercised a tyranny which the people neither could, nor would, nor ought to suffer any longer. By this last word he furnished sedition with the arms which he seemed to have taken away from it. A third letter which he wrote in common to both parties displeased the one and the other, and

R

exhorted

*The boors of Suabia consult Luther.*

*Inter opera Lutheri contra cælestes prophetas, vel fana. 1. c. 1.*

## CORY of

take up matters amicably un-  
nished by God: And a little  
fourth letter, wherein he excit-  
ke arms in order to exterminate  
mercy, those wretches who had  
e of his advices, and to pardon  
who would surrender of their own  
en he saw that people condemn-  
tment, he also composed a book  
rove that in effect no mercy ought  
the rebels, and that those even  
rdoned whom the multitude might  
any seditious action,  
no entered into the rebellion, were  
the same motives, nor had the same  
ere were some anabaptists who look-  
g but the new kingdom of Jesus  
*Muncer* flattered them with; there  
s without religion, who would have  
nor magistrates. In fine, there were  
who demanded nothing but to be  
without desiring

that if they would lay down their arms and deliver up the principal authors of the sedition, their lives should be granted to the rebelling party, and liberty given to each of them to return to his own country. Anno 1525. Book 130.

The boors were inclined to accept of these offers, but *Muncer* being apprised of it, and not thinking it sufficient to write to them, came to put himself at the head of them with one *Pfeiffer* an apostate monk of the order of the *Premonstratenses*, an audacious fellow, who used to say that God had inspired him to take arms and extirpate the nobility, and they both assured the rebels, in order to incite them to continue the war, that none of them should be wounded, and that *Muncer* himself alone would receive in his sleeves all the balls without any hurt. Upon this deceitful assurance they rejected all reconciliation and continued their ravages; but as their troops were composed of undisciplined men, they were soon defeated.

The first check they received, was at *Lippen* No. 5. near *Ulm*, where the confederate army of *Suabia*, under the conduct of general *George Truchs* count of *Walpurg*, and of count *William* of *Furstenberg*, cut in pieces those who ravaged the dutchy of *Witttemberg* and *Franconia*. One corps of those rebels having taken possession of the town of *Vinsperg* in *Franconia* the sixteenth of *April*, had put all the nobles to the sword, and particularly *Lewis* count of *Helfenstein* whom they cruelly stabbed with their pikes, and killed, though the countess his spouse, natural daughter to the late emperor *Maximilian*, earnestly begged of them, and with many tears, to spare her husband's life. *Truchs* marched against them and treated them as they deserved. Another body having taken the city of *Wirtzburg*, as they were laying siege to the castle, this same *Truchs* made long marches thither, the boors met him at *Engelstad*; the battle was long and obstinate, and

They exercised great cruelties in *Franconia* and elsewhere.



The HISTORY of

ould have been favourable to the heretics if the  
for *Palatine* had not brought relief in the nick  
time. The rebels were routed, and the conquer-  
retook *Wirtzburg*; there were three hundred  
the fanatics, who died of famine, in the places  
ere they hid themselves.

A very considerable body of these rebels came to  
sack *Alsace*, with a design of doing the same in  
*Lorraine*, and of coming afterwards to make inroads  
o *Champagne* and *Burgundy*, and there to join  
h many malecontents of those provinces. The  
ke of *Lorraine* informed of this march assembled  
he troops, and prayed the count of *Guise*, his bro-  
r, who was governor of *Champagne*, to come and  
n him. The count came there immediately with  
counts of *Vaudemont* and *Bellejoieuse*; this last  
nmanded two thousand *Italian* infantry; all  
ir troops together amounted to no more than six  
ousand men, who had above thirty thousand

these two losses joined together amounted to the Anno number of more than twenty thousand men. The 1525. elector *Palatino* defeated many more of them at *Pe- Book 130.* *tersheim* near *Worms*. During these troubles *Fred-* No. 7. *ric* elector of *Saxony*, *Luther's* protector, died the Death of *Fredric* e- fifth of *May* this year 1525. He was born the se- lector of *Saxony.* venteenth of *January* 1463.

In the mean time, the boors of *Germany* van- Sleidan in quished on all sides laid down their arms, except comm. l. 5. in *Thuringia*, where *Muncer* had fixed his residence p. 135. at *Mulbausen*. The defeat of the rest far from No. 8. humbling these, served only to render them more Muncer ex- insolent. Flattered by the deceitful promises of cites the hours of *Muncer*, they baughtily rejected the fresh condi- *Thuringia* tions of peace and amnesty which the princes of to take arms *Methovius*, *hist. des ana-* offered them. The count of *Mansfeld*, whose ter- baptistes. *Paulav. hist.* ritories were ravaged, came before them with some conc. trid. l. 2. cap. 12. troops, and killed no more than about two hun- dred of them, after compelling the rest to retreat to *Frankusen*. The army of the confederate prin- ces presently came to his relief, prince *George* of *Saxony*, *John* elector of *Saxony*, successor of *Fre-* deric, the prince of *Hesse*, and the duke of *Brunsf-* *wic*. The army of the rebels was encamped on an eminence near *Frankusen*, where they entrenched themselves with waggons, so that it was hard to force them in that post; but they had only a few pieces of artillery, most of the soldiers wanted arms, and were not trained to war. *Muncer* fearing that these wretches would abandon him, made them a speech, wherein he promised them on the part of God, that they should conquer their enemies; and taking occasion from a rain-bow that appeared, he said to them: "Don't you see that God declares in your favour? Behold that sign and that token of his good will, raise up your eyes, look at that hea- venly bow; that same bow being painted on our standards, is a visible sign that God gives

### *The* HISTORY *of*

, that he will protect us in the battle, and threatens thereby the tyrants with destruction, attack the enemy therefore courageously, and be assured that God will assist you, and that he does not allow you to make peace with the in-ious."

*Muncer*, to animate his men still more by de-  
ring them of all hope of pardon, got the young  
leman massacred whom the princes had sent to  
ort them to accept the offers which they made  
n. This cruelty raised such indignation that  
princes immediately took a resolution to fall  
on the boors. The entrenchments of the rebels  
e soon forced, their troops all put to the rout,  
art of them were slain, another part retreated to  
*inkusen*, and the third rallied on the top of  
untain. These last ran away at the first charge,  
the cavalry of the princes rushing pell-mell into  
town along with these cowards, whom they

“ is to you (says he then to this man) that these Anno  
 “ letters are directed? No, (says *Muncer*) they 1525.  
 “ don’t concern me.” The servant judged by the Book 130.  
 confusion of his countenance that he was unwilling  
 to own the fact, and resolved to lock him up in  
 order to get him arrested. *Muncer* seeing that he  
 could not escape, acknowledged who he was, and  
 earnestly prayed that he would not discover him;  
 but the servant had no regard to his entreaties,  
*Muncer* was taken and brought before *George* duke  
 of *Saxony* and the landgrave of *Hesse*, who pre-  
 sently asked him, why he had seduced so many  
 wretches? “ I have done nothing but my duty  
 “ (replied *Muncer*) and this is the way to restrain  
 “ the magistrates, who love not the doctrine of  
 “ the gospel.” He was carried to *Hilderung*, a  
 city in the county of *Mansfeld*, where he was put  
 to the question ordinary and extraordinary to make  
 him declare his accomplices in the sedition. Last-  
 ly, he was transmitted to *Mulhausen* where he was  
 beheaded together with *Pfeiffer*, and the principal  
 heads of the rebellion who had not lost their lives in  
 battle.

*Pfeiffer* died obstinate in his heresy, without No. 11.  
 shewing any signs of sorrow or repentance. But *Muncer* and  
 some authors say, that *Muncer* appeared greatly *Pfeiffer* are  
 concerned, that he renounced his errors, re-entered put to death.  
 into the communion of the church, made his con-  
 fession to a priest, and received the holy eucharist  
 under one only species. Others affirm, that he on-  
 ly repeated the profession of the *Lutheran* faith,  
 which the duke of *Brunswic* suggested to him. *Sleidan. ut*  
*supra, l. 5.*  
*p. 141.*  
*Cochlæus*  
*in act. et*  
*scriptis Lu-*  
*theri, an.*  
*1525. p.*  
*110.*  
 However that be, it is agreed upon that when he  
 mounted the scaffold, he acknowledged the crime  
 which he had committed, in exciting the boors to  
 a revolt; that he entreated the princes to be mer-  
 ciful to those poor wretches; and to persuade them  
 thereto, he desired them to read the books of the

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s of *Juda* and those of *Salomon*, and to follow  
examples. *Muncer*'s head was fixed upon a  
pole in the open country.

Although the chiefs of the anabaptists had been  
put to death, and their rebellion quashed, yet their  
spirit was not extinguished. Led by *Hubmeyer*, they  
seduced the people of *Zurich*, *Basil*, *St. Gal*, *Schaff-*  
*house*, and of many other places. But, at length,  
the diligence and constancy of the princes and  
magistrates they shoke off the yoke of those fana-

A great number got out of the cantons to  
escape punishment, and the most part scampered  
off to *Lower Germany*, and particularly in *West-*  
*phalia*, in *Friseland*, *Holland*, and in the neighbour-  
ing provinces.

*Luther*, who had advised and afterwards disap-  
proved the revolt of the anabaptists, made a reply  
to their manifesto, wherein, after having shewed  
the necessity of obeying princes and magistrates, he

misfortunes that attend civil wars. Lastly, when Anno he saw that his exhortations had no effect, he de- 1525.   
 clared openly against the seditious; and to triumph Book 130.   
 over the memory of *Muncer*, he wrote a piece under   
 this title, *The terrible Judgment of God against Tho.*   
*Muncer.* *John Cocbleus* wrote against these works   
 of *Luther*, and employs the same reasons against   
 him which he made use of, and demonstrated that   
 all that he imputed to those rebel boors, flowed   
 from his own principles, and was no more than the   
 fruit of his doctrine.

These commotions of *Germany* were followed No. 14.   
 by a great number of contentions in many cities Strasbourg   
 for the establishment of *Luther's* doctrine. The and Frank:   
 new elector of *Saxony*, the Landgrave of *Hesse*, soit infecté   
 and the duke of *Brunswic* were already professed with Luther:   
*Lutherans.* At *Strasbourg* the senate declared O- ranism.   
 penly for the marriage of the bishop and clergy, Cochleus de   
 and for the preachers of *Lutheranism*: but there ist, et scrip.   
 was much more disorder at *Francfort* on the *Main*. Luth. an.   
 Two chiefs of the rioters, one of whom was a tay- 125. p. 115.   
 lor and the other a shoe-maker, raised a tumult Steidan. l. 4.   
 in the city on the holy days of *Easter*, the people p. 127.   
 took up arms, and drove *Frederic Martorff* dean   
 of *St. Bartholomew's*, and *John Cocbleus* dean of   
*St. Mary's* out of the town; the latter for having   
 wrote against *Luther*; the other because he would   
 not follow the *Lutheran* ceremonies in his parish.   
 The people afterwards assumed the authority to   
 dissolve the old senate, and made up a new one,   
 composed of twenty-four men chosen out of the   
 populace to govern the city. These new magis-   
 trates drew up forty-seven articles, which served   
 for laws, and wrote to the two banished deans   
 to return in a month, to give their consent to all   
 that had been done; otherwise that they should be   
 deprived of their benefices. *Martorff* complied.   
*Cocbleus* said that he would be advised by his supe-   
 riors,

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s, not that he had a mind to consent ; but that he thought that after some time affairs would take their turn, which in effect fell out so.

The people of *Mentz* and *Cologne* having seen forty-seven articles of the rioters at *Francfort*, took it in their heads also to follow their example, and confidently insisted that none but themselves and magistrates had a right to choose pastors and ministers, who should preach the word of God ; that the clergy ought to be liable to public charges, tithes, duties, taxes, &c. that the friars should no more be permitted to beg, to preach, or hear confession ; that no more men or women should be received into monasteries ; and ordered that those who were already there, might turn out when they pleased ; that all the rents that did not appear to be founded on undoubted titles, should be abolished, that possession should avail nothing ; that such livings for the time to come should be given

At *Cologne* the tumult happened on the feasts of Anno Whitfuntide, and was occasioned by some trades- 1525. men; they took up arms, and held it out for four- Book 130. teen days, until the archbishop elector, by the mediation of his counsellors allayed the sedition, but on terms by which the clergy suffered much, who were deprived of many of their privileges for the space of six years. The senate had three of the ringleaders of the sedition taken and put to death as an example to the rest; and the *Lutherans* could never obtain permission to preach their new doctrine publicly there. It was not so in many other cities, except in the hereditary countries of the house of *Austria*, where the old religion was always kept up.

Whilst *Lutheranism* was making all this progress in *Germany*, the faculty of divinity of *Paris*, and others, were busy in smothering all the seed of error in *France*, as soon as they could discover any. *Amedeus Mesgret* a religious of the order of the preaching friars, and doctor of divinity, having advanced many errors when he preached at *Lyons* and at *Grenoble*, the archbishop of *Lyons* got him taken and brought to a trial. *Mesgret* was examined many times, but the queen regent and the chancellor du *Prat*, got the cause brought up to *Paris*.

*Mesgret* therefore was conducted thither, and all No. 16. the condemnable propositions extracted from his sermons, and his answers to the interrogatories which he had gone thro', were sent to the commissaries that were appointed for him. The commissaries, two counsellors of the great chamber, and two doctors communicated those propositions to the faculty, who passed a censure on the fourteen following, in the month of *March* this year 1525.

Censure of the faculty of divinity of Paris, against Amedeus Mesgret.

D'Argen-  
tré, collect.  
judic. de nov.  
error. 10. 2.



## *The HISTORY of*

1. Confession ought not to be made as it is a present, it smells of hypocrisy, it is enough to make it in general; for God does not trouble himself about things past, he minds none but the future; nor is it necessary to explain and state the circumstances of sins." The faculty censures this proposition as injurious to the sacrament of penance, remote from the sentiment of the holy fathers, capable of turning sinners from confession to heretical in as much as it says that God takes no notice of things past, and minds nothing but what is to come.

2. The priests are not obliged to recite the canonical hours, if they don't make a case of conscience or a scruple of it, they are only bound to it in choir." This proposition is false.

3. Abstinence from meats in time of *Lent*, and on *Saturdays*, is not by precept." The first part of this proposition is false, scandalous, contra-

gresses against you, &c." A schismatical proposition. Anno

1525.

" 8. It is slander and detraction to say that *Luther* is a bad man." A proposition which openly favours *Luther's* perfidy, and shews that he who advances it is infected with *Lutheranism*. Book 130.

" 9. A *Pagan* who intends to follow reason, is saved, though he may never have been baptized." A scandalous proposition, and apt to make one despise baptism.

" 10. The vow of religion binds only for a time, so that after ten years one is disengaged; (afterwards the author adds) You will ask me, who discharged you, and gave you leave to quit your obedience? I say, it is God, the pope, the devil." A proposition which rashly tends to make people neglect the observance of the essential vows of religion; scandalous, contrary to the holy writ, conformable to the errors of *Wicklef* and *Luther*; and the second part uttered with impudence, and by the impulse of the evil spirit.

" 11. The church cannot make commandments so as that a person who transgresses them sins." A false and heretical proposition.

" 12. These words of the gospel; *Whatsoever thou shalt bind on earth, &c.* ought not to be understood of penances that are enjoined, nor that crimes, though never so heinous, can be reserv'd to bishops or even to the pope as to the absolution and remission; because a simple priest can absolve from all sins; in the primitive church when there were publick penances, there was a reservation as to these penances, but they don't subsist now-a-days." Hence the author concluded that there were no reserved cases, and that they were an abuse. The faculty condemns this proposition as seditious, conformable to the sentiments of *John Hus*, and withdrawing the faithful from

### *The HISTORY of*

the obedience they owe to their superiors, in overturning the order of hierarchy in saying the reservation of cases is an abuse, which is manifest error.

13. The Apostle St. *Paul* in saying that he delivered the incestuous man of *Corinth* to *Satan*, ought to be understood of the afflictions and corporal punishments which one suffers for expiation of his sins, and not of a diabolical possession which is excommunication." This position is advanced rashly, and against the consentiment of doctors.

The 14th admitted three *Magdalens*, and distinguished *Mary* the sister of *Martha* from the other " The faculty condemns this proposition as contrary to the ceremony of the church, acknowledges but one *Magdalen* in her office, to the determination of the faculty of divinity *vis.* to which the preacher promised to sub-

ter of the same date to the duke of *Lorrain*, The Anno  
examination of *Schub's* propositions and books had 1525.  
been committed to six doctors who made their re- Book 130.  
port thereof, upon which the faculty, after a ma-  
ture deliberation, condemned thirty-one proposi- collect. judic.  
tions of that author. de nov. err.  
to. 2. p. 17.  
Dupin, his  
biot. to. 13.  
p. 217.

The 1st said, it was false that the priests offered  
Jesus Christ to God the father under the species of  
bread and wine for the sins of the living and the  
dead.

2. That Jesus Christ in the mass is neither an  
oblation, nor a sacrifice.

3. That he who offers bread and wine simply,  
and without those ceremonies invented by men, is  
not a heretic, unless Jesus Christ be one him-  
self.

4. That it is a blasphemy in the canon of the  
mass to pray that God may accept the oblation and  
the sacrifice.

5. That the modern practice by which the priest  
breaks, eats and drinks, agrees not with the gospel,  
which does not say that Jesus Christ eat and drank,  
but only that he broke and gave.

6. That in the mass the bread ought to be broken  
in morsels, and distributed to others: that to do  
otherwise is to act contrary to what has been or-  
dained by Jesus Christ.

7. Those who administer this sacrament in pub-  
lic to the people, or carry it to the sick, imitate Je-  
sus Christ better than all, for they are the ministers  
of others as Jesus Christ.

8. The division of the host into three parts,  
whereof one is given to the living, the other to  
the souls in purgatory, and the last to the blessed is  
silly and foolish.

9. One cannot say mass for another.

10. It is an impiety to deprive the faithful of  
one species.

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1. Contrition in the sense of the church is not necessary any more than auricular confession, for which there is no precept; and there is no other satisfaction but that of the passion of Jesus Christ.
2. The enormity of sins ought not to keep one from the participation of the sacrament of the eucharist.
3. Life and death were in *Adam's* disposal before sin: we have lost that power, and all the children of *Adam* can do nothing that is good.
4. All the works of men, all their endeavours are sinful.
5. All men by the force of nature are sinners, and so are always.
6. Those of the new law have a continual salvation, so that without liberty, without providence, without justice, they can forsake themselves, leave themselves to the care of God, and sanctify themselves.

the REFORMATION.

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24. No man is exempt from the secular power, which all the world is obliged to obey. Anno 1525.

25. God alone has a power over our souls, and consequently he alone can command it: therefore whoever makes laws usurps the power of God and misleads souls. Book 130.

26. The ceremonies of the mass observed by the church are neither necessary, nor of the institution of Jesus Christ.

27. It is an indifferent thing to confess to a layman, or to a priest.

28. The pope or a general council cannot hinder those in holy orders from marrying.

29. Holy water is neither useful nor profitable to the faithful.

30. The sacred unction in priests and in the sick is not necessary for salvation.

31. The laws of the popes are to be rejected as useless, being not founded on the word of God. Such are abstinence from meats, vows, auricular confession, oblations, indulgencies, satisfactions, the invocation of saints, purgatory, church ornaments, retributions for masses, all an abomination in the presence of God.

The censures of these propositions were different, No. 18. Some of them, as the two first, were qualified heretical and contrary to scripture. The 3d false, condemned in the council of *Constance* as one of *Wickles*' errors. The 4th blasphemous against the holy ghost. The 5th and 6th rash and erroneous. The 7th false, founded on a wrong explication of scripture. The 8th taken from the impious errors of *Wickles* and *Luther*. The 9th injurious to the rites of the church and heretical. The 10th renewing the error of the *Bobemians* and of *Luther*. The 11th heretical, taken from *Luther*. The 12th contrary to the doctrine of St. *Paul*, and heretical. The 13th true in the first part, and contrary to the holy

Wolfgang  
Schurz's  
propositions  
qualified.

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writ in the other parts. The 14th and 15th bordering upon the heresy of the *Manicheans*. The 16th and 17th contain the error of the same *Manicheans* renewed by *Luther*. The 18th contrary to *James*, conformable to *Luther*. The 19th and 20th erroneous and heretical. The 21st false, schismatical, injurious to the blessed virgin, and favouring the heresy of the *Waldenses*. The 22d erroneous and capable of diverting people from true religion. The 23d conformable to the sect of the *Anabaptists*, and to the error of the heretic *Vigilantius*.

The 24th false, seditious, which destroys the authority of the clergy, and which gives the scripture a false construction. The 25th contrary to good morals, and heretical. The 26th contains *Wicklef's* doctrine in exprefs terms. The 27th impious, giving the power of the keys of the church to all christians. The 28th manifestly contrary to the power of the church, schismatical and heretical. The 29th erroneous, rash, and contrary to the ceremonies of the church.

expounded the epistle to the *Galatians* tended directly to destroy the precepts of the church, merits, good works, auricular confession, satisfaction, the distinction of meats, and strove to prove that one may now-a-days observe circumcision and the ceremonies of the law; that the decalogue was abrogated, and that whilst one believed in Jesus Christ, there was nothing else commanded nor forbidden. The 3d work consisted of sermons, in which beside the propositions already mentioned, the author advanced many absurdities, as that there was no difference between a christian baptized and a priest; that *Martha* had sinned in being over busy in entertaining our Saviour; that those who offer the eucharist are idolaters; that holy water is to be abolished; that it is an abuse to kneel before the cross, and others. Finally, in the last work which contained different treatises, he denied that the mass was a sacrifice, required nothing but faith or a confidence in the promises of Jesus Christ, as the only preparation for the eucharist; he asserted that all jurisdiction was secular, and that Jesus Christ had established no spiritual one, he rejected the singing of psalms in the church, purgatory, and the solemn vows of approved orders. The censure of these works was dated the twenty-seventh of *March*.

The faculty, in a short time after, censured other propositions taken out of some sermons which one *Peter Caroli* had preached in *St. Paul's* church in *Paris*; to give the history of this affair it is necessary to begin higher.

In 1524, there were many propositions of *Caroli* laid before the faculty, and in the month of *August*, the same year, *Caroli* was summoned by a beadle to appear before an assembly of the said faculty to answer to the informations given against him. The party accused appeared there, and the first beadle being sick, the *Syndic* requested of the

Anno 1525.  
Book 130.

Censure of  
Peter Caroli's propositions.

D'Argentré,  
ibid. ut supr.  
p. 21.  
Dupin, bi:  
bibl. to. 3.  
p. 217.



were read in the university of the signature of  
*gust*. There were extracts taken from them w  
were distributed amongst all the doctors, that  
might give their judgment of them in the assen  
of the twenty-seventh where *Caroli* appeared  
two notaries, to appeal, from all that the fac  
should do, to those to whom it might apper  
He was asked for a copy of that appeal: and  
cause he had the day before cited the *Syndic*  
before the official of *Paris*, to make a reparatic  
injuries; the faculty ordered that two do  
should be deputed to acquaint the official with  
affair, and that two others should attend the *Sy*  
with a beadle to the officiality to pray the judg  
that court to refer the affair to the faculty; w  
was refused.

The faculty having assembled again the thir  
of the same month of *August*, to proceed to th  
amination and judgment of the propositions, C  
appeared there with two apostolic notaries, and  
a paper containing a demand of his letters of  
peal, and said, that in case the faculty would  
ceed, he would appeal for a writ of error to the  
liament. He was turned out that they might  
hence, and it was agreed that the notaries sh

the difficulties of the appeal, and because the official was not willing to return the affair to the faculty, the syndic should appeal for a writ of error, and that the case should be referred to the great chamber; which was executed the same day in the afternoon, in presence of the deputies appointed for that purpose, after having called *Mossienus Desmarets* and *Prevot*; this last was one of the procurators of the bishop of *Paris*. *Caroli* appeared not at the assembly of the first of *September*, which obliged the faculty to present a petition to the great chamber to get audience, which was obtained the sixth of the month. The cause was pleaded by the advocates of the parties, those of the king and those of the bishop of *Paris*, but they could not come to a settlement, so that the court adjourned the decision to the day following, when it was ordered, that *Caroli* and the syndic should appear before the faculty, and three counsellors appointed to be present at the examination of *Caroli* to be carried on by the dean, touching the propositions attributed to him, and to enquire into the fact in case of a denial.

Anno  
1525.  
Book 13c.

There was another meeting for that purpose the fourteenth of *September*; the three counsellors came there to hear *Caroli*, who failed not to appear there, and said, that the decree imported, that the affair was not to be examined till he had excepted against such of the doctors as he suspected, and that he did except against them. He was commanded to name those doctors, and to shew a reason for his challenge: which he would not, and offered only to do it in writing, and demanded time for that same; he was allowed till next day, which he accepted of, but refused to appear; he was often cited and appeared at last, the twenty-second of *September*, and gave in writing the names of those whom he challenged, and the reasons which he had to challenge

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m. He read it himself, and the syndic made protest, and shewed that all *Caroli's* reasons were frivolous, that no exception could be made in any but such as were suspected in faith, which he did not prove; moreover, that there was no question of his person, but of the truth of his propositions, not of any personal interest, but of the interest of the faith for which no one could be challenged. Upon these remonstrances of the syndic the faculty ordered, that such as were challenged should be heard the next day, and the senior took for the rest, and agreed that they should withdraw, that *Caroli* might be examined and heard in his absence; and the faculty did not neglect to return them thanks for their compliance. When commissaries named by the parliament could not come to the assembly, the court was petitioned by five others: and they were replaced by *James*

eighth of the month, when it was resolved, that *Caroli* should be warned to preach no more, particularly in *Paris*, where he intruded himself, having not the charge of a parish; that otherwise the faculty would proceed against him. This was signified to him by a beadle, who found him in the church of *St. Gervase*, where he had been preaching the panegyric of *St. Denis* the ninth of *October*. He read the determination of the faculty, and knowing that the deputies were assembled with the dean in the college of *Baieux* about other affairs, he went thither; the decree of the faculty was notified to him. He said, that he had his own views, and that he would consider what he should do; after which he withdrew.

Anno  
1525.  
Book 130.

The faculty having assembled the eleventh of the month, heard the complaints which some doctors made of *Caroli's* sermon preached on the feast of *St. Denis*, and a senior made a report of some errors found in it. *Caroli* was called to hear these complaints, and to make an answer to them; he owned that he had preached many things which appeared suspicious; and, upon the third warning given him to preach no more, he said, that he would consult his council about it, that he intended, however, to preach the next *Advent* at *St. Gervase's*. They turned him out to deliberate, and when he was called back they shewed him the prohibition of preaching in the diocese of *Paris*, where he had no benefice with charge of souls annexed, until it was otherwise ordered. *Caroli* appealed from this sentence; but at the persuasion of his friends, he offered to drop his appeal and to desist from preaching till the trial was over, provided it appeared that he did it freely, and that he was not compelled thereto. He promised, but did not perform it; which obliged the faculty to meet the fourteenth of the month to examine the causes of his

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enge, and to decree that those causes were insignificant, that the doctors excepted against should be called ; and to authorise this resolution, the commons of *Dorigny* and *Sequier* were prayed to come to the assembly of the twentieth of the month, that the decision might be the more solemn.

*Arrol* appeared at this assembly, was examined, foreseeing that the faculty designed to declare the reasons of his challenge void: he said, that he was so well persuaded of the integrity of all the doctors, that at present he challenged none of them ; that he even entreated them to be so kind to assist at the examination and trial of his propositions ; and as it was too late to finish, he was desired to be at master *Dorigny's* house the twenty-second of the month, where he should give his answer concerning other propositions which he had presented on the feast of *St. Denis*, and whereof he was accused in the presence of eight doctors deput-

of the case, he might see them, and determine what was fit to be done in the affair. Anno 1525. Book 120.  
In the assembly of the 25th of *October*, where the commissaries were present, the answers which *Caroli* had given in writing were read; and after they re read the same commissaries declared, that they d discharged the contents of the decree, and that y had no occasion to appear any more at assemblies for that affair. The syndic began to speak, l intreated them to observe, that as *Caroli* deny- all that was proposed to him in the form where- the objections were made, he was obliged to ve it, and to get witnesses heard before the com- missaries.

And thereupon the chancellor of the university d *Caroli*, that he advised him to submit in plain ms to the faculty which was his mother, and k out of his pocket a form of submission, which was desired to read, and did so; and when he l read it, the syndic discovered that there were xious terms in that act, and that it was not suf- ent, for which he gave many reasons. The fa- ty got him to withdraw as well as *Caroli*, to con- t upon it, and after a serious examination declar- , that *Caroli*'s act of submission was not suffici- y and that it ought not to be received. Finding erwards that the party accused, notwithstanding prohibitions and his own promises, continued eaching, and that he had done the same on the st of *St. Simon and Jude*. They assembled the at day the twenty-ninth of *October*, and decreed, t there should be fresh commands laid on *Caroli* to preach, and that if he did not comply he wd be deprived of all favours, rights, privile- s, and degree of doctor, turned out of the fa- ry without any emolument or prerogative, until had made full satisfaction to the faculty. This termination was notified to him by the first bea- dle;

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; and some days after he appealed to the parliament for a writ of error. In the mean time the official of *Paris* commenced a suit against him, and because *Caroli* affirmed before this same official, that the *Relic Beda* was his adversary, and that it was he that raised so many quarrels, without the faculty's approbation; the same syndic petitioned the faculty the 11th of *January* 1525, to declare, whether they approved, and whether they had thought the petition agreeable concerning the prohibition against preaching, sent by the court to the bishop of *Paris*. And the faculty declared, that they approved all that was done against *Caroli*, either by the parliament, or before the official, and prayed the official to maintain that cause vigorously in which there was question of faith; so that the official pronounced a sentence against *Caroli* the twenty-fourth of *January*, forbidding him to preach, pursuant to

In the mean time he had no lecture that afternoon, he contented himself with posting up on the gates, and in places about the college of *Cambray*, these words, written in large characters, that they might be easily read: “*Peter Caroli*, willing to obey the orders of the sacred faculty, will give over his lectures, being ready to begin them when it shall please God, and to resume the explication of these words where he has left off: “They pierced my hands and my feet; *Foderunt manus meas et pedes meos* ;” and as the official did not proceed to the definitive trial of the cause, the syndic proposed to the faculty to present a petition to the parliament, that the court might order the official to give up into the hands of the two commissaries *Dorigny* and *Sequier*, all the particulars of the case, the re-examination and confronting of witnesses, to the end that the faculty might be made acquainted with the propositions advanced by *Caroli*, and be able to pass their judgment. The parliament issued a favorable decree, the official submitted to it, and the faculty censured the following propositions the seventh of September this year 1525.

1. If the faithful paid all their religious worship to God alone, they would profit the more by it, and the virgin and the saints would not take it ill. This proposition is false, impious, heretical, and renews the errors of *Vigilantius*, of the *Waldenses*, *Bobemians* and other heretics, touching the worship of the saints.

No. 22.  
The faculty pronounces a censure against *Caroli*.

D'Argenté collect. judic. de nov. error. l. 2. p. 26 et seq.

2. The holy scripture is better understood at present than in times past, when it was badly explained. A heretical proposition, in as much as it pretends that there was a time when the catholic church did not understand the holy scripture right.

3. *Caroli* speaking of the Son of God pronounced Christ without saying Jesus Christ. This is an innovation,



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vation, say the doctors, capable of offending  
his ears.

I know not whether the church by her law  
bind the faithful upon pain of mortal sin.

Whether she can or cannot; it is a problem  
amongst the doctors; both the one and the other  
probable. A rash proposition which favours  
heresy of *Wicklef* and *Luther*.

I know not whether we are obliged to fast  
, to abstain from meats on *Friday* upon pain  
of mortal sin, particularly if there be no scandal.

A proposition which favors the impiety of  
heretics.

Human laws are of no use nor help to mer-  
it, that is to say, life everlasting. A false pro-  
position, erroneous and rashly advanced against  
scripture.

The gospel hitherto has been dead asleep, b

holy scripture to their children, that the common people may have the gospel and the epistles of St. *Paul* in French, study and expound them, which must needs be of advantage; that those who are not masters may preach as the masters; that God enlightens a simple woman rather than a doctor for the understanding of the holy scripture. "All these propositions (says the faculty) are drawn out of the sink of the *Waldenses*, *Bohemians*, and *Lutherans*, seditious, tending to overturn the order of hierarchy, to open the way for errors, to encourage men and women to despise preaching, and to inspire them with presumption."

Anno 1525.  
Book 130.

The other censures regard the different explications which *Caroli* had given to some passages of the holy scripture, as when it is said in the third chapter of *Genesis*, fifteenth verse, that the woman shall break the head of the serpent, *ipsa conteret caput tuum*: *Caroli* taught, that according to the true *Hebrew*, we must read: "the posterity of the woman, *ipsum semen mulieris*, that is, Jesus Christ." The faculty says, that this explication seems to lessen the honour due to the blessed virgin and deviates much from the sentiment of the church upon this passage of St. *Paul* in his epistle to the *Romans*, chap. i. v. 4. *ex resurrectione mortuorum Jesu Christi Domini nostri*. The *Greek* has Jesus Christ in the dative, and *Caroli* adopts that explication. The doctors consider this remark as injurious to the ancient interpreter, to the doctors of the church who followed him, and scandalous to the people. The same author explaining this other passage of St. *Paul's* epistle to the *Romans*, c. i, v. 17. (a) The justice of God is revealed therein to us from faith

(a) Justitia enim Dei in eo revelatur ex fide in fidem. Rom. cap. i. v. 17.

(b) Virtus enim Dei est in salutem omni credenti. Rom. cap. i. v. 16.

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faith. *Caroli* infers from this passage that a  
it is attributed to faith. “Keep all the com-  
mandments of the law. (says he) love God with  
all your heart, and your neighbour also; In  
short, fulfil all God’s commandments; after a  
if you have not the grace of God, what must be  
done then? One must believe, (*b*) for the go-  
spel is the virtue of God to save those who be-  
lieve. He does not say this to him who will  
not the *Lent*, but to him who will believe; and  
in a word, God does not regard the works or  
merits of men, but his own bounty only which  
is infinite.” This proposition is condemn-  
ed as pernicious, contrary to holy writ, and cap-  
able of turning people from the observance of God’s  
commandments; and the second part is declare  
heretical, in as much as it asserts that God regards  
neither the works nor merits of men.

After these propositions follows what relates  
*Caroli*’s answers before the deputies of the f

*faith*, he speaks thus. "Would God that St. Anno  
 " Paul had given you the knowledge of this pro- 1525.  
 " position, I flatter myself that you would under- Book 130.  
 " stand it ; but raise up your minds, and that you  
 " may understand it, listen to this distinction of  
 " faith. There is a faith which is called historical,  
 " as to believe that the Son of God became man,  
 " that he was crucified, rose again, ascended into  
 " heaven, and so of other mysteries. This faith  
 " justifies not nor enlivens a man. There is ano-  
 " ther faith which is to believe the things contain-  
 " ed in the holy scripture, and to confide in the  
 " promises which God has made, and that is what  
 " St. Paul means, my just man lives by faith ; that  
 " is to say, that he who believes in God, with a  
 " confidence and hope, is enlivened. The first  
 " faith is not sufficient." The faculty condemns  
 this distinction of faith as being unknown to the ca-  
 tholic doctors, and grounded on the perfidy of Lu-  
 ther and Melancton.

There is another answer relative to these words  
 of St. Paul ; (d) the wrath of God from heaven  
 will visibly fall upon those, &c. where *Caroli* says :  
 " that the wrath of God is not when he sends tri-  
 " bulations and calamities into this world, as po-  
 " verty, famine, war, pestilence ; that it is rather  
 " a sign of love, for God chastises him whom he  
 " loves. Nor is the wrath of God in hell, in as  
 " much as the damned are for ever deprived of the  
 " sight of God, nor in as much as they are afflict-  
 " ed with sensible punishments ; but the wrath of  
 " God is upon him who is in sin, and whom God  
 " abandons in that state." This proposition, as  
 to the first part understood in general, is contrary  
 to the holy scripture ; and in the second part which  
 regards hell, it is manifestly heretical, because the  
 wrath of God is felt in hell.

(d) Revelabitur ira Dei de cælo: Rom. c. i. v. 18.

The

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following propositions regard the worship of images, and the honour that one pays to God in glorifying him. The centre of the worship called *latria*, or that which is paid alone, to be paid to the saints; and this proposition of the author thus expresses: "He that worships any thing else but God, glorifies any thing else but God, glorifies God as God," is manifestly contrary to the doctrine of St. Paul, and consequently here-

these propositions are followed by others in the sermon preached at St. Gervase's on the feast of St. Denis. (e) The first regarded temples and churches which the author looked upon as pretending that the benediction did nothing but that every place under heaven, which is the tabernacle of God, is more convenient for the prayers and sacrifices to God, than temples made by the hands of men; which he builds on the authority of St. Paul. This is one of the propositions of the *Waldenses* and of the disciples of St. Paul. The second that God's honour gains nothing by candles lighted, oblations, sacrifices. The third, that

It is not we that perceive, it is God that perceives in us. Prayers and all things live in God, without saying, in the mean time, that God has a sensitive knowledge; which is censured as a heresy and blasphemy. The sixth, explaining these words of the act of the apostles: (g) *In him we live, move, and have our being*. The author says, that we are in God, and that God is not in us; which is heretical, because God is every-where. The seventh is against images: "Because our soul is so noble (says " this author) that it is the offspring of God, is " it not a shameful thing to stoop so low as to honour an idol, as an image of gold, silver, stone " or wood"; which is also condemned. The eighth and last, that it is an impiety to have images of the trinity, is censured as false, schismatic, injurious to the practice of the church, and as one of the errors of *Wicklef*

Anno 1525.  
Book 130.

The faculty passed another censure on many propositions advanced by *Jame Pouent*, in the diocese of *Meaux*, and on other extracts of a book entitled, *A defence, or apology of James Pouent's propositions*, by *Matthew Saunier*. The censure is dated the ninth of *December* 1525, and was passed by the faculty after a return made of the case by the parliament; here are the propositions of *Pouent*.

No. 23.  
James Pouent and his apology censured.

D'Argentré, collect. judic. de nov. error. t. 1. p. 5. in fine, et t. 2. p. 30.

The first denied purgatory.

2. Is against the second book of the *Machabees*.

3. Imports that the *Greek* church is not heretical, and yet that she does not allow purgatory.

4. That it is the covetousness of priests that has introduced purgatory.

5. That *Judas Machabeus* was not so holy a man but he might have erred, in sending twelve thousand drams of silver to *Jerusalem*.

6. God has no vicar.

(g) *In ipso enim vivimus, movemur et sumus.* Act. c. xvii. v. 28.

T

7. Is

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precept of confessing once a

there is no great credit to be given  
the church.

the anthem to the blessed virgin,

wax candles burning before the ima-

ture of no service for the remission of

though to hear the word of God, and  
much in hearing mass.

bulls and indulgences of popes are im-  
the devil.

tism is no great matter, being no more  
tain sign, and holy water is nothing. All

positions are respectively qualified as false,  
injurious to the power of the church and

only fee, contrary to holy writ, scandalous,  
heretical, &c.

propositions of the apologist, *Matthew Sav-*

come to the same point with those which w  
accounted, because they are only a defence o  
the principal ones.

not say, that there is

7. Jesus Christ has ordained the sacrifice of the mass for the living and not for the dead. Anno 1525.

8. It is better to hear a good sermon than a hundred masses. Book 130.

9. At mass the people are not edified, as they don't understand what is sung there.

10. It would be a grand thing to sing the mass in *French*.

11. God alone forgives sins; therefore Jesus Christ by these words, ' whatsoever thou shalt lose on earth, &c.' gives not that power to saint *Peter*.

12. The pope would have no power of remitting sins, if he had not the holy ghost with him.

13. The three vows are made by a devotion of the flesh and the devil.

14. Is against water in baptism, maintaining that faith is sufficient.

All these propositions, the most part borrowed from the *Waldenses*, *Wickleffites*, *Bobemians*, were censured the ninth of *December*, and it was declared that *Sauxier's* book ought to be burnt, and *Pou-ent* obliged to retract.

A month before, that is the sixth of *November*, No. 24. the faculty censured also forty-eight propositions extracted from a book entitled, *The epistles and gospels in French for the use of the diocese of Meaux, with exhortations annexed to the end of each epistle and each gospel*. These propositions say, that all is given and forgiven to us in Jesus Christ, if we have faith in him; that we must preach nothing but the word of God; that it is God and Jesus Christ we must invoke, not an angel or other creature; that one is to believe the word of God according to the knowledge of his spirit, and not according to our own; that all that we have comes from the bounty of God, and not from our merits; that

Censure of some propositions extracted from a book entitled, *The epistles and gospels for the use of the diocese of Meaux.*

D'Argentré, collect. jud. de nov. cr. t. 1. versus finem. p. 1. et t. 2. p. 15.



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the gifts of grace which we have in us come from our merits, but only from the liberality infinite bounty of Jesus Christ ; that salvation is not in our own power, but in the bounty of God ; that all people who believe in Jesus Christ, see him and be saved ; that faith, hope and charity are not separated in this world ; that faith without charity is no faith ; that the word of God is the food of the soul ; that in the trinity, the father may be said to be greater than the son as a more perfect person, because he is his father ; that we do not give thanks to Jesus Christ but by believing in him . that as Jesus Christ died for our sins, we have nothing more to do for the expiation of them ; that we are the heirs of the kingdom of God, there is nothing necessary but faith ; that the doctrines of men cannot feed our souls but rather kill them. This zeal of the faculty guarded *France* against errors with which *Germany* was infected. *Lu-*

prised at it, and he himself was afterwards ashamed of it. Anno

1525.

*Melanchton* wrote thus upon it to *Camerarius*, in a letter written in *Greek* : Book 130.

“ *Lutber* (says he) has espoused miss *Bore*, when  
 “ it was least thought of, and without telling his  
 “ friends a word of it ; having invited *Pomeranus*  
 “ to supper (this was the pastor) a painter and an  
 “ attorney, the wonted ceremonies were perform-  
 “ ed. It will be an astonishment to see that *Lut-*  
 “ *ber*, in so melancholy a time, when honest folks  
 “ had so much to suffer, had not the courage to  
 “ shew a fellow-feeling for their calamities, and  
 “ that he appeared on the reverse so little concern-  
 “ ed at the evils which threatened them, suffering  
 “ even his own reputation to be blasted at a time  
 “ when *Germany* had the greatest need of his au-  
 “ thority and prudence.” Afterwards *Melanch-*  
*ton* relates to his friend the motives of his marriage,  
 and tells him, “ that he knows full well that  
 “ *Lutber* is no enemy to human nature, and that  
 “ he believes he was prompted to that marriage by  
 “ a natural necessity ; that it is no wonder then that  
 “ his magnanimity should lose it’s vigour ; that  
 “ this way of life is low and common, but sound ;  
 “ and that after all the scripture says, that marriage  
 “ is honourable. That all that can be reprehended  
 “ in that action, is the unseasonable time that  
 “ *Lutber* took to do a thing so little expected,  
 “ and the joy which he would give his enemies,  
 “ who wonted nothing but to arraign him : and  
 “ further, that he finds him quite dissatisfied and  
 “ uneasy about that change, and that he does all  
 “ he can to console him.”

It seems *Melanchton* had no great difficulty to  
 succeed in that point ; for *Lutber* not only had the  
 assurance to maintain his conduct without a blush,

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re the whole world, but also exhorted the priests and monks to follow his example.

*Erasmus* who knew the purity of the gospel better than these new reformers, says in one of his letters touching these marriages: "I wonder at these pretended reformers who assume the quality of apostles, and who make nothing of quitting the solemn profession of celibacy, to take wives; whereas the true apostles of our lord, according to the tradition of all the fathers, forsook their wives to embrace celibacy, that they should have nothing to mind but God and the gospel."

The year following 1526, *Oecolampadius* followed *Luther's* example, and married, tho' a priest, a young girl whose beauty had smitten him.

Thus *Erasmus* banters upon that marriage:—*Oecolampadius* (says he) has just married a young girl possessed of a good deal of beauty, probably it is thus he intends to mortify his flesh.

second chapter of *Genesis*: "It is not fit that man Anno  
 " should be alone, let us make a help-mate for 1526.  
 " him like himself; and unless God works a mi- Book 130.  
 " racle by transforming man into an angel, I do  
 " not see that this man (says he) can remain all  
 " alone and without a wife, without incurring God's  
 " indignation." The archbishop being a wise and  
 prudent man laughed at *Luther's* letter, and made  
 him no answer.

He was more favourably listened to by another No. 29.  
*Albert*, kinsman to the elector of *Mentz*, and grand The grand  
 master of the *Teutonic* order. This order which master of the  
 had been in war with the *Poles* for above one hun- Teutonic  
 dred and fifty years, lost its sovereignty by separa- order turns  
 ting from the church. *Albert* of *Brandenburg* their Lutheran  
 grand master, knowing that the emperor was in and marries.  
*Spain*, all occupied in the wars of *France* and *Italy*,  
 pretended to be so hard pressed by the *Poles*, that  
 he was ready to give it up, if he was not speedily  
 relieved. He therefore applied to the emperor,  
 and not getting succour soon enough from him, he  
 broke all the privileges of his order; turned the  
 best part of the treasure to his own use; shared  
*Prussia* with the *Poles*; put himself under their pro-  
 tection, and became their tributary for the one half  
 of that province, which was left to him on condi-  
 tion that he should hold it for the time to come by  
 the title of a dutchy, and that it should go to his  
 heirs in quality of an estate in fee; but he could  
 not dissemble above a month the true motive of his  
 change.

He was already past sixty-nine, and that great  
 age could not dissuade him from thinking of marri-  
 age. He espoused *Dorothy*, princess of *Holstein*,  
 and lived near thirty years after this marriage.

*Luther* gloried in this, and imputed so sudden a  
 resolution to his own example,

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Towards the end of this year *Luther* took the  
and published a treatise on Servile Will; *de*  
*o arbitrio*. *Erasmus* had entituled his work;  
*triba de libero arbitrio contra Lutherum*: and  
shewing in his preface that this question had  
times exercised many wits; and that, as *Mar-*  
*Luther* had attacked free will with more warmth  
any one else, he undertakes to oppugn the  
ion of that doctor without striking at his per-

He says afterwards, that there is no doubt  
free will has some force, since the scripture de-  
that we may turn away from sin if we are en-  
ed therein, to come into the way of repentance,  
strive to render ourselves perfect, if we are in  
road of salvation; that all the evil comes from  
and all the good from the bounty of God, to  
om we owe our existence. He then comes to  
matter, he proves by the holy scripture, that  
has been created free; that by the sin of *Adam*  
understanding his will, and his nature, he

He owns that St. *Augustine's* opinion is quite favourable to grace, in as much as man in the state of sin, cannot reclaim himself, nor do any thing that may contribute to his salvation, if he be not excited thereto by a grace quite gratuitous, which that holy doctor calls operating grace : so that, tho' a good action be produced by free will and by grace, the latter always has the lead. He distinguishes two sorts of graces ; one general, which is nothing but the grace of nature, and one particular which excites the sinner to repentance, who merited nothing before he receives the grace that blots away the sin, and renders a man agreeable to God. This first grace is given to all the world, and depends on our free will. *Erasmus* cannot bear the sentiment or rather the error, which maintains that free will has no force to effect any thing but evil, and that it does not co-operate with grace to do good ; but that it is grace that effects it in the will, which is only passive. In fine, he rejects as unwarrantable, the opinion of those who say, that free will is a name in the air, which never had any efficacy, either in *Adam*, or in men either before or after grace ; that God works in us the good and the evil, and that all that man does he does by necessity. He opposes this last error and the foregoing.

Then he answers the proofs which *Luther* alleged against free will, and makes it appear that all the passages that speak of the grace necessary for man to do good, prove his liberty, because they suppose that grace succours, aids, assists, co-operates with man ; and consequently that his will acts. He rejects those extravagant hyperboles which some people make use of in saying, that man has so little merit, that all his good works are sins ; that our will acts no more than a lump of clay in the hands of the potter ; that all we do is done by necessity. He refutes those paradoxes and those errors which overthrow

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throw God's justice and mercy; destroy all the scripture teaches us of rewards and punishments; and render threats and exhortations useless; and the admonitions which it makes use of. He remarks that St. *Augustine's* dispute with *Pelagius* made this father less favourable to free will, than he was before. Finally the whole work of *Erasmus* is reduced to this point, that the first motion ought to be solely attributed to grace; the continuation and progress to the will and to grace, and the perfection to grace, in such sort however, that grace and the will concur both together to the same action, and that grace is the principal cause thereof. In this manner men do good actions, but imperfectly, of which they ought not to boast; they have merits for which they are beholden to God: they have a liberty, but which cannot act without grace.

*Luther* seemed to despise this treatise for being

moveable, eternal and inevitable will of God, who beats to pieces the whole free will as with a thunderbolt; that the name of free will is a name which belongs only to God, and which cannot suit a man, nor an angel, nor any created being.

Anno 1526.  
Book 130.  
429. 431,  
& 435.  
Ibid. fol.  
444. p. 465.

He was forced by this manner of reasoning to make God author of all crimes, which he did not cloak, affirming in express terms, that free will is an empty title; that God works in us the evil as well as the good; that the great perfection of faith is to believe that God is just, though he renders us necessarily guilty of damnation by his will; inasmuch that he seems to take pleasure in the punishments of the unhappy.

And again; "You are pleased with God when he crowns the unworthy, and you ought not to be displeased with him when he damns the innocent." To conclude, he adds, "that he said these things not by way of examining, but determining: that he did not intend to submit them to the judgment of any man, but advised all the world to yield to them."

*Erasmus* seeing himself so ill treated remained not without a reply; he wrote two books against *Luther*, entituled, *Hyperaspistes*, that is, the defender of the *Diatriba*, and spent not above ten or twelve days in composing that work.

No. 34.  
*Erasmus*  
writes his  
*Hyperaspistes*  
against  
*Luther*.

Herein he reproaches his adversary with having filled his work with nothing but impertinent stuff, common places, affronts, fallacious arguments, and wrong figures advanced with very little modesty. "I am surprized, (says he to him) that you stick so close to my treatise which contains nothing but what is moderate, when you have so many enemies who attack you, and who spare you much less than I do; an *Emser* just nigh, and a *John Coeblaus* at a distance, in *England* a bishop who overpowers you with gross volumes; in

*Cuch'anus*  
in act. &  
ser pt. *Luth.*  
ad an. 1526.  
p. 144.

"France



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*France a Chlicious ; in Italy a Longelius ; that there are even some of your own sect who give you enough to do ; a Zuinglius who opposes your sentiment touching the eucharist ; Capiton ; an Oecolampadius. Is it not astonishing that you keep a profound silence with regard to these folks who encounter you, and that you aim at no body but me ?*" He afterwards reproaches him with his fickleness. He tells him, he charges all those with ignorance who think as he does. He acquits himself of the calumny which *Luther* had uttered against him ; this is the substance of the first part. In the second, *Eccius* refutes the answers which *Luther* had intended to give the passages that he had alledged, and the arguments that he had made against his opi-

his work is pretty large, and all therein is for the most part personal, and contains nothing new

*George* made *Luther* this answer : “ We assure Anno  
 “ you that we concern ourselves but little about 1526.  
 “ your gospel, which is reproved by the heads of Book 130.  
 “ the christian religion, and that we shall apply  
 “ our whole attention to hinder our subjects from  
 “ receiving it. You put us in mind of death :  
 “ What would become of us if we died after em-  
 “ bracing your doctrine ? Could not God say to  
 “ us, Whence comes that man with his new gos-  
 “ pel, and all the bad fruit he bears ? Is it not  
 “ by the fruit that we know the tree ? And what  
 “ are the fruits of *Luther*’s gospel ? They are  
 “ well known, therefore keep your gospel to your-  
 “ self, we shall abide by that of Jesus Christ, such  
 “ as the Catholic church has received and keeps ;  
 “ and we beg that grace of the Lord.”

He further tells him, that he cannot look upon him as an apostle, nor as a prophet, as his flatterers report ; that he ought to enter seriously into himself, and to repair as far as he can, the very great mischiefs that he brought upon the church, and which he daily brings upon her.

He was not more successful in his attempts upon No. 36.  
 the king of *England*, to whom he wrote a most Luther writes to the king of England and resolves to propagate his heresy in that country.  
 submissive and flattering letter, upon the false hope which he had conceived, that he could appease that prince and make him one of his party. He was so mild in this letter that he begged to be excused for his former freaks, and offered him to retract all that he had wrote against him.

The answer made by the king of *England* was not as *Luther* expected. *Henry* the VIIIth reproached him with the inconstancy of his temper, the errors of his doctrine, all the abominable excesses which he had committed for about eight or nine years before, against God, against ecclesiastical and secular powers, against all things that were most sacred, and above

Inter opera  
 Luth. epist.  
 ad reg. Ang.  
 to. 2. f. 92.

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the scandal of his incestuous and sacrilegious marriage :

“ Execrable crime, (says he to him) for which you had been in a common-wealth like that of the *Romans*, your nun would have been buried alive ; and for your part you would have been whipt to death : and what is still more abominable, you have espoused her publicly to the disgrace of the one and the other, to the great amazement of the universe, violating the sacred laws of religion ; and when you ought to blush with confusion for such a detestable crime, your impudence holds the place of repentance ; you glory in it, and instead of putting yourself in a state of obtaining pardon for it, you encourage other monks and priests by your books and by your letters to follow your example.” The king's letter is all over of the same stile.

This prince appears therein above all highly inded that *Luther* had said that the treatise of the

vil terms to the legate *Cajetan*, to *George*, duke of *Saxony*, and to *Erasmus*; but that he had but little thanks for it: therefore that he would never fall again into the same fault. Anno 1526. Book 130.

In the height of these excesses, this heretic had the presumption to boast again of his mildness.---  
 "It is true, (says he, in this answer) that to defend the doctrine which I preach, I am not inferior in pride to any emperor, or king, or prince, or to satan, or to the whole universe; but if *Henry* (says he) would strip himself of his royal dignity, to treat more freely with me, he should find that I am humble and mild to all, even to the lowest, a mere sheep in simplicity, who can believe nothing that is bad of any one whatsoever."

*Luther*, notwithstanding *Henry* the VIIIth's opposition to the new gospel, had still many partisans in *England*, and his heresies preached privately there; but as this was a slow way of making a progress, he thought of a scheme which would have forwarded his design to a great pitch, if he had succeeded. It was to get an *English* translation of the new testament printed, conformable to that which he had made, which was altered in many passages, in order to authorize his errors by the text of scripture itself. Two *English* apostates took upon them to get this edition done at *Cologne*, and it was already far advanced, when that whole intrigue was discovered.

*John Cochleus* having gone to *Cologne* to get the works of abbee *Rupert* printed there, got information of that impression of the new testament falsified, and without loss of Time he acquainted the city magistrate of it, who notwithstanding his diligence, could not seize the copies, which had been already taken away as soon as there was intelligence that the whole affair was discovered.

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The two *English* men got all the printed sheets off to Worms, and there finished their edition; but upon the information which *Cochleus* gave to *Henry* the VIIIth, to cardinal *Wolsey* and *John Fisher*, bishop of *Rochester*, there were such strict orders given, and so close a watch kept, that *Luther's* partisans durst not venture at that time to bring the copies of this new testament into England.

*Zuinglius* weary of seeing himself called a *Lutheran*, resolved to be author of a sect, and after striking the transubstantiation of the Catholics in his treatise of the eucharist, he opposed the real presence which *Luther* admitted, and the explication which *Carlostadius* made use of to deny it. He had resource to figures, taking *est*, our saviour's expression in the words of the sacrament, for, signifies, *Zuinglius* and *Oecolampadius*, tho' they differed a little in their expressions, agreed in the sense that these words, *This is my Body*, were figurative.

Blood spilt, strengthens our soul, and in the mean time the holy ghost seals in our hearts the remission of sins : there is all the mystery.

In the month of *March* 1526, *Zuinglius* published his commentary of true and false religion, which he dedicated to *Francis* the I, and in which he explains amply enough his sentiment of the eucharist; and in the month of *August* there appeared another writing, of the benefit of the eucharist, wherein he expounds things in a very extensive manner. The holy scripture gave him some uneasiness; for when he opposed to *This is my body*, these other words, I am the vine, I am the gate, the rock was Christ; these examples were not alike; it was not in proposing a parable, nor in explaining an allegory, that Jesus Christ had said, *This is my body*, *this is my blood*. These words detached from all other discourse carried their meaning in themselves; this was a new institution, which required to be made in simple terms, and there was no passage of scripture yet found, wherein a sign of institution received the name of the thing the moment it was instituted, and without any previous preparation.

This argument tormented *Zuinglius* night and day, he sought for a solution of it.

In the mean time the mass was abolished by order of the senate in spite of the oppositions of the recorder of *Zurich*, which was done in the month of *April* this year. Twelve days after *Zuinglius* had this dream, which he relates himself in the work above cited.

If one may give credit to his relation, he says, that imagining himself to dispute again with the recorder of the city of *Zurich*, who would not have the mass abolished, and who pressed him hard, maintaining that the words of Jesus Christ, *This is my body*, invincibly proved that the bread was be-

Book 130.

No. 40.

*Zuinglius* composes his book of true and false religion.

*Ludovic. Lanaterus controversia sacramentaria*, fol. 2, 3. & seq. *Zuingl. subsidium de eucharistia*, p. 247.

No. 41.

A ghost furnishes him with a passion in favour of the figurative sense.

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the body of the lord. He saw a white or black phantom, for he was not sure of its colour, at all at once, which said these words to him, *ard, why don't you answer by what is in Exodus (the lamb is the passover)* and say, *that it is sign of it.* This dream still frivolous, even though it should be true, was taken by Zuinglius as an advice from Heaven, and he seriously related his pretended vision to confirm the false explication which he gave to the words of Jesus Christ, *eat in themselves, This is my body.*

As to the rest, his disciples affirm, that when he said that he knew not whether the thing that had appeared to him was white or black, he only meant that it was some unknown person.

And it is true, (says M. Bouffet) "that the latin terms may admit of that explication; but besides that concealing one's self, without doing anything to discover what he is, is a genuine cha-

*Oecolampadius* on the contrary said, that the word *Anno* body, ought to be taken for the figure of the body. 1526. Book 130.

*Carlostadius* placed the figure upon *hoc*, (this) and *Zuinglius* in the verb *est*.

*Oecolampadius* wrote a treatise on purpose to e-No. 42: establish his opinion, which he entitled, *A true exposition of the words of our Saviour, This is my body*: it is the first work that he composed upon this subject. Fourteen *Lutheran* ministers assembled at *Hall*, and wrote a piece against him, which they entitled, *Syngramma*, that is to say, a community-writing. It was attributed to *John Brentius*, who afterwards became head of the *Ubiquitarians*. *Oecolampadius* answered it by another work, entitled, *Anti-Syngramma of the Lord's supper*. *Brentius*'s work was translated into the German tongue by *John Agricola*, and approved by *Luther* who made a preface to it, in which he says, that the sect of the sacramentarians has already five or six heads.

The first is *Carlostadius* who refers the pronoun, *this*, to the visible body of *Jesus Christ*; the second is *Zuinglius*, who explains the word *est*, by, *signifies*; the third is *Oecolampadius*, who places the figure in the body; a fourth overturns the order of the text; a fifth is going to appear upon the stage, which will transpose the words; a sixth ready to peep which will cavil about the words; and we shall probably have a seventh that will overturn the whole.

Tho' *Luther* was greatly mortified to see whole churches of the new reform rise against him, he did not think it adviseable to join their sentiments, and he always confirmed the belief of the real presence against the sacramentarians by powerful reasons. Scripture and tradition favoured him. He demon-

No. 43. *Luther* maintains the real presence against the Sacramentarians.



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ed that to turn the words of our Saviour so  
ple and so precise to a figurative sense, under a  
text that there were figurative expressions in  
er parts of scripture, was to open a way by  
ch the whole scripture and all the mysteries of  
salvation would be turned into figures; that  
efore it was necessary to yield to this point with  
same submission as we admit other mysteries,  
out troubling ourselves about the reason, or na-  
of it, but only about Jesus Christ and his word;  
Jesus Christ had not spoke in the institution ei-  
of faith or of the holy ghost; that he had said,  
*this is my body*, and not, *you shall be partakers of*  
*my faith*; that the eating of which Jesus Christ  
ke there, was not a mystical eating, but eating  
the mouth; that the union of faith was accom-  
ned without the sacrament, and that it is not cre-  
e that Christ gave us no particular thing entire;  
uch emphatical expressions. He strenuously

understood it, or that had christians take it without uniting themselves to it by faith, and to receive at the same time the spirit and life with which it abounds; that if human reasons were objected to him, how one body is in so many places, how a whole human body is all in so small a place; he asked this question himself, how God kept up his unity in the trinity of persons; how he had created heaven and earth out of nothing; how he had made his son take human flesh; how he had got him born of a virgin; how he had delivered him to death. In fine when he was told that this was a matter of no consequence, and that it was not worth while to break squares about it; "Who then obliged *Carlostadius* (says he) to begin the quarrel? Who compelled *Zuinglius* and *Oecolampadius* to write? Cursed for ever be the peace that is made to the prejudice of the truth." By arguments of this kind he often stopped the mouths of the *Zuinglians*.

He was so well pleased with himself to have maintained with so much energy the proper and literal sense of our saviour's words, that he could not forbear boasting of it. "The papists themselves, (says he) are forced to praise me for having defended the doctrine of the literal sense much better than they; and really I am sure that had they been all put together, they could never maintain it so strongly as I do."

But he was out in denying transubstantiation, which *Zuinglius* and all the defenders of the figurative sense clearly demonstrated. They remark that Jesus Christ has not said, my body is here, or my body is under this, and with this, or this contains my body; but simply, this is my body: therefore what he intends to give to the faithful is not a substance that contains his body, or goes along with it, but his own body without any other foreign substance.

Anno  
1526.  
Book 130.

Epist. Lutheri apud  
Hospiniam ad an.  
1534. fol.  
132.

He is  
wrong in de-  
nying trans-  
substantia-  
tion.

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e. Neither has he said, this bread is my body, which is the other explication that *Luther* adopts; he said, this is my body, by an indefinite term, shew that the substance which he gives is no longer bread, but his body; and when *Luther* explains this is my body, that is to say, this bread is my body really and without a figure, he destroyed his own doctrine without thinking so, for one may say with the church that the bread is made the wine in the same sense that St. *John* says that the water was made wine at the marriage of *Cana in Galilee*, that is, by a change of the one into the other. One may likewise say, that what is bread by appearance, is in effect the body of our Lord; to say that real bread, remaining such, was at the same time the real body of our Lord, as *Luther* asserted, the defenders of the figurative sense maintained against him, as well as the catholics, that it is a nonsensical speech, and concluded that he must admit either a simple moral change alone

one, not even the infants of Pagans ; and when a hundred passages of scripture are objected to him, where it is said, that baptism saves us, and washes away our sins, he thinks to clear up all by answering that in those passages baptism is taken for the blood of Jesus Christ, whereof it is the sign, so that baptism in itself blots away no sin, and confers no grace. " It is (says he) the blood of Jesus Christ that remits the sins ; therefore it is not baptism. — Certainly since the time of *Julian* one could scarce find a more complete *Pelagian* than *Zuinglius*, for the *Pelagians* acknowledged, at least, that baptism could confer grace and blot away sins in the adults.

The cantons that were not infected with those errors, having more to fear from the *Zuinglians* than from the *Lutherans*, did all they could to hinder that new sect from penetrating into their quarters. *John Eckius* had long since desired to come to a conference with *Zuinglius* in the presence of the cantons, in order to overturn all that he had done at *Zurich*, and the senate of this last city had offered him a safe conduct to go there; but foreseeing that he would be disturbed, and could not think himself safe there, he demanded to have a city that was catholic assigned for him, which he was refused. The other cantons appointed to hold an assembly in the month of May 1526, at *Baden*, where the most able divines of both parties were invited with an assurance of enjoying a full liberty there. On the side of the catholics there was *John Faber*, *John Eckius* and *Thomas Murner*, with the deputies of the bishops of *Constance*, of *Basil* and *Lauzana*, of *Coire*, of whose diocese were the *Switz* cantons. On the side of the sacramentarians or *Zuinglians* were *John Oecolampadius* sent by *Zuinglius* who would never appear there, whatsoever safe conduct could be offered to him, excusing himself upon many pretexts;

Anno 1530. Book 130.

No. 46. [Conference at Baden against Zuinglius.

Cochlæus in act. et script. Lutheri ad an. 1526. p. 151 & 152. Spond. ad an. 1526. no. 16. Surus in comment.

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*ies Imelieu, Berthold Haller and Henry Studer.*  
*ius* disputed many days against them, and the  
ole conference rolled upon nothing but the sacra-  
at of the eucharist, which this doctor reduced to  
en propositions: *How many are there?*  
1. That the real body and the real blood of Je-  
Christ are present in the sacrament of the altar.  
2. That they are really offered in the sacrifice of  
mass for the living and for the dead.  
3. That we ought to invoke the virgin and the  
s as our intercessors.  
4. That the images of Jesus Christ and of the  
s are not to be abolished.  
5. That there is a purgatory after this life.  
6. That infants are born in original sin.  
7. That baptism blots out that sin, which the  
ism of St. John did not.  
*ckius* proved the truth of these propositions  
so much solidity, that in consequence thereof

-The new elector of *Saxony*, *John* brother of the Anno late elector, embraced the *Lutheran* religion this year. 1526. *Luther* had gained him over to his party, and the *Bo. k. 120.* elector made an open profession of it in *Luther's* presence; and not content with that step, he ordered that the pretended reformation should be preached freely and publicly; he intirely abolished the pope's authority in his estates, suppressed all the monastic orders, and turned the revenues of the church, one half to his own profit, a fourth part towards the support of hospitals, and the other fourth for the ministers. *No. 68.* The new elector of Saxony makes open profession of Lutheranism

*Luther* gained also, at the same, one of the strongest and most zealous protectors of his sect in the person of *Philip*, the first of the name, surnamed *The Magnanimous*, who had succeeded to all the estates of the house of *Hesse* after the war of the boors of *Suabia*. The elector of *Saxony*, his friend, persuaded him to turn *Lutheran*, and he consented, notwithstanding all that duke *George* of *Saxony*, his father-in-law, and the countess *Anne* of *Mecklenburg*, his mother, could do to dissuade him from it. When the diet which had been first called at *Augsbourg*, and afterwards at *Spire*, could not be held on the first of *May*, as it had been resolved, it was adjourned to the twenty-fifth of *June* that year 1526. The day being come, and the deputies assembled, the subjects to be considered were first proposed. *No. 69.* Philip landgrave of Hesse turns Lutheran. *Cochl. de aet. et scrip. Luth. an. 1526. pag. 147.*

"The principal matter (says one of the emperor's deputies,) is, that pursuant to his majesty's intention, proper measures be taken with an unanimous resolution to preserve the catholic religion and the antient discipline of the church received by tradition; that penalties be constituted against those who should do the contrary, so that the edict of *Worms* may be carried into execution." There were commissaries nominated *No. 71.* Affairs proposed there in behalf of the emperor. *Spond. ad hunc an. 1526. n. 5. & 15. Sleidan. l. 6. Pontan. l. 2.*

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to take this remonstrance into consideration, scarce any but *Lutherans* were chosen, because that party prevailed. The landgrave of *Hesse* was his number with *Sturninus* deputy of *Strasbourg*, *Cressus* deputy of *Nuremberg*. The opinions were divided; and to try to reunite them, for fear any resolution should be taken contrary to the edict of *Worms*, the emperor's ministers produced an edict of the emperor the third of *August*, dated in the twenty-third of *March*, wherein he intimated that having resolved to go to *Italy* to receive the imperial crown there, he would treat with the emperor about calling a council; but that in the interim he forbade the changing any thing in the diet contrary to the antient practices of the church, and that he ordered the execution of the edict of *Worms*, until it was known what success his negotiation with the pope might have for holding a council. The deputies of the cities of *Upper Germany*,

bling a national council to put an end to the quarrels, and to remedy the evils that threatened Germany. Anna 1526.

Book 130.

The next day the elector of *Saxony* and the landgrave of *Hesse* demanded that the number of the mendicant friars should be retrenched; that those who would embrace another state should be permitted to do so; that ecclesiastic exemptions and immunities should be recalled; that the laws of the church concerning abstinence from meats should be repealed; that every one should have liberty to practise such ceremonies as he should think proper, and that the doctrine of the gospel should be suffered to be preached in all places. These princes further insisted that they must have a church to perform the divine service there according to their manner; and the diet having refer'd them to the bishop of the place, who was of the house of the princes *Palatine*, and who refused them, they were seized with such indignation at it, that they had the *Lutheran* mass sung, and his doctrine publicly preached in the court of their palaces, where the people came in crouds, the *Lutherans* through a principle of religion, and the catholics out of curiosity, and the magistrate durst not oppose those innovations. *Cochleus* says, that these princes made choice of *Fridays* and other fast days to have flesh meat served up publicly at their tables in contempt of the catholic church; that their domestics had these words constantly in their mouth, *The pure word of God*, and that they carried embroidered on their sleeves the first capital letters of these latin words, *Verbum Domini manet in eternum*, that is to say, *the word of God remaineth for ever*. This conduct exasperated people so much that all the deliberations of the diet were interrupted, and that a civil war had like to ensue.

No. 73.

Demands of the elector of Saxony and of the landgrave of Hesse at the diet.

Cochleus in act. et script. Lutheri, an. 1526. p. 147 & 148.

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the *Lutherans* took care also to distribute among people during the diet two libels of *Luther's*, all indeed, but very dangerous on account of the poison they contained. The first was a discourse of the destruction of *Jerusalem*: the other was a letter filled with gall under the feigned name of *Trophylax*, which signifies treasurer. Both the one and the other tended only to inspire people with hatred of the old religion to make them flock to the new, which perverted many persons. *Luther* addressing himself to the princes in one of those libels says to them: "I am surprized that some of you rage so cruelly against those whom they call heretics, and that for disputes about religion you punish people who are quite innocent with exile and confiscation of their goods, with fire and sword. If they levelled at you or at your estates, they would have more reason; but what else do they but teach that which is entirely to your ad-

christianity was a religion that ought to suffer every thing, that forbade the repelling one injury by another ; that those who had professed it in the first ages suffered themselves to be oppressed, though it should have been easy for them to defend themselves, and that the most part of the *Roman* legions was composed of christian soldiers, and that *Tertullian* and their other apologists far from finding fault with this conduct, had highly extolled it ; that it would be going directly against the orders of providence to oppose for the future the progress of the *Turks* ; that if this providence had not abandoned *Hungary* to them, it would easily find a way of guarding that country against their efforts, without the assistance of men, and if, on the contrary, it granted them the property thereof, all christendom would in vain attempt to resist them. This speech highly offended all the catholic princes and all the deputies of the diet, who had not changed religion.

Anno 1526.  
Book 130.

All that the archduke could do was only to order, that as it was necessary for the good of religion and peace to assemble a national council in *Germany*, or a general one of all christendom, which should open in a year at farthest, deputies should be sent to the emperor, to pray him to look with compassion on the deplorable state of the empire ; to come as soon as possible to *Germany*, and to get a council held ; that in the mean time the princes and states should behave with respect to the edict of *Worms* in such a manner, that they might be able to give an account of their conduct to God and to the emperor ; that was exactly the liberty of conscience which the *Lutherans* pretended to obtain in this diet. and which they afterwards practised as if they had really obtained it.

No. 76.  
Result of  
the diet of  
Spire.

*Lewis Berquin* having retired to *Amiens* after getting out of jail in 1523, broke through the promise

No. 83.  
Continuation of Berquin's affair.

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which he had given of dogmatizing no more began all afresh to propagate his errors and vices, and gave much scandal to the people and clergy of *Amiens*. To put a stop to this evil the bishop of that city came to *Paris* to complain to the parliament of the excesses that *Berquin* was falling into, and the parliament got him arrested the seventh of *March* this year 1526. The faculty of divinity at *Paris* drew up a new censure against him, where the following propositions are condemned.

That the reservation of cases of conscience does not an entire remission of sins.

That *St. Peter* has not received a superiority over the rest.

That if the pope had an authority over all the church by divine right, no one could hear him in confession nor give him absolution.

That it is shameful to say that good works are meritorious of everlasting life.

That faith is not to believe that which is

y condemns this first work as approving *Luther's* doctrine, turning the vows of religion into a rule, and pernicious to the christian commonwealth, and consequently worthy of being burned: they also censure a proposition extracted from the end of the second work, and conceived in these terms: "What they will ask of one saint, they will not presume to ask of another saint, as if each of the saints had his certain office and charge." This is declared to have been borrowed from *Luther's* doctrine. In fine, the faculty renders the general condemnation of *Berquin's* books, the translations which he made of some of the works of *Erasmus*, as of the praises of marriage, of the manner of praying, the symbol of the cross, the complaint of peace: Some others affirm which belong not to *Erasmus*, as the most remarkable passages of the Old and New Testament, the commentaries upon the rule of *Francis Lambert*, a *Franciscan*, of *Avignon*. The propositions of *Luther*, *Melanchton* and *Carlostadius*. The manual of prayers and meditations; to which is added *Luther's* book of christian liberty. A paper, which is intitled, *Luther's Passion*. Another of the same; *Luther* on the Psalms. Another of *Wesilus* of *Padua* of the defence of peace. All these books are declared to contain a damnable doctrine, and that they ought to be rejected by all christians as capable of poisoning them. It was thought sufficient to condemn *Berquin's* errors; two counsellors of the court were deputed to sit on his trial, and the queen-regent obtained a rescript from *Rome* to approve and confirm this commission, and to empower the aforesaid commissaries to take cognizance of the case of heresy. The rescript is dated the twentieth of May 1526. The trial being brought on in consequence, the two commissaries passed a sentence, whereby they declared *Berquin* a heretic relapsed; things would have been

Anno

1526.

Book 130.

dic. de nov.  
errorib. to.  
2. p. 41.

### The HISTORY of

probably carried farther, if *Francis* the first, was returning from *Madrid*, had not sent a lieutenant of his guards with the provost of *Paris*, to have *Berquin* brought out of the prison of the Châtelet, where he was confined. This prince wrote many letters before that time to stop the execution; but there was not much notice taken of them. *Berquin* was in custody for some time at the *Louvre*, and afterwards set at liberty, which he did as before.

The faculty of divinity being solicited by *Nabeda*, the syndic, presented this year a petition to the parliament of *Paris*, to crave the suppression of *Erasmus's* colloquies. The purport of this petition is, "that three years ago or thereabout; by order of the court, some sergeants in presence of the king's advocate, and some doctors of the faculty, had taken up in the houses of certain stationers many books which

trine of the said book may be extirpated out of Anno  
this kingdom." 1526.

After this petition was presented, they proceed-  
ed to the censure of the book, and it was given the  
sixteenth of May; it is said therein, that the au-  
thor, like a pagan, makes a jest of religion and of  
holy observances; that he reviles them unmerci-  
fully; that in the dialogue of health and sickness  
he banters those who out of devotion make a vow  
to some saint, and wear his livery; that he asserts,  
that no vows ought to be made to any saint; that all  
that is said of the pilgrimage of *Jerusalem* is false  
and invented to delude simple folks; that in the  
dialogue of the soldier's confession the author speaks  
without respect of sacramental confession; that in  
another intitied, *Of the piety of children*, he says,  
that it is no great sin to violate the laws of the  
church; that it would be better to confess to God  
alone, if the church had not otherwise ordered it;  
that he reproves the disputes of divines, "which  
only tend (says he) to weaken the faith;" that  
in *The dialogue of the prophane banquet*, he finds  
fault with abstinence from meats ordained by the  
church, as contrary to gospel liberty; that in the  
religious banquet he says, that the habit of religion,  
fasts, sacrifices, prayers, the repose of festival days  
border upon judaism; that ceremonies, baptism,  
exorcisms, catechism, salt and water, extreme unc-  
tion, confirmation, the eucharist, marriage and or-  
der, in which the people put their confidence,  
make them hope to work their salvation without  
fulfilling the commandments of God; that it is a  
capital sin to adorn temples and endow monasteries.  
In the dialogue which is intitied, *The apotheosis of*  
*Capnion Reuchlin*, he gives that man extravagant  
praises, he compares him in renown to St. *Jerome*;  
he puts him in the number of the saints; he as-  
signs him a prayer; he says that pope *Pius* the  
Ild

Book 130.

No. 88.

Propositions  
condemned  
by the fa-  
culty in the  
colloquies.

D'Argentré,  
t. 2. p. 48,  
49 & 50.

*The* HISTORY of

placed *Catherine* of *Sienna* amongst the saints in no other view but to favour his own order; maintains besides, that virginity may be acquired by the sin of the flesh; he prefers the continence of married persons to the chastity of priests and monks; he finds fault with the state of religious life; he says, that to embrace that order against the consent of parents is to act against the natural and divine law; that the entrance into religious orders is pharisaical, contrary to the doctrine of St. Paul.

In the dialogue between the soldier and *Carthusian* friar, he makes nothing of the ceremonies of religion, and says, that there is nothing to be expected from them; he asserts, that it is not a shaved head, nor a habit of a certain colour that recommends one to God.

In the dialogue of the shipwreck he laughs at the reverence which the church gives to the blessed virgin; and in the dialogue of the monk and the soldier, he

some affair that regarded the faculty. It is true Anno that *Beda* was confined but one day, but it was on 1526. this condition, that he would appear as often as <sup>Book 130.</sup> he should be commanded. The king sent a letter also under his own seal from *Amboise* the ninth of <sup>p. 1281.</sup> April 1526 to the parliament of *Paris*, to order that <sup>Idem epist.</sup> *Beda's* books against *Erasmus* should not be pub- <sup>62. lib. 19.</sup> lished. This prince signified in this letter, that he <sup>Fo. 877.</sup> imagined the divines were prejudiced against *Eras-* <sup>Chevillier.</sup> *mus*; "and, in as much as we are convinced (says <sup>de l'origine</sup> he) that the aforelaid faculty and their agents <sup>de l'imprimerie, p.</sup> write against every one without distinction and <sup>279 & 180.</sup> fully their honour, state and reputation, as is done against *Erasmus*, and might attempt to do the same against others: we command you to give immediate notice to those of the said faculty or their deputies, and forbid them to write, compose, or print in general or particular any things whatsoever, without having them first revised and approved by you and your deputies in full court after a mature deliberation." It appears that the parliament took notice of his majesty's letter, and that *Joshua Bade* was informed of it, who had printed *Beda's* book against *Erasmus*, notwithstanding the king's prohibition: for among the records of the court of parliament there is a latin letter of *Joshua Bade*, in which he says, that he printed only six hundred and fifty copies of *Beda's* work, and that he has no more than fifty left, which he promises not to distribute.

This consideration of *Francis* the first for *Erasmus* is a mark of the just esteem that he had for him, and proves that he did not look upon him as a man that ought to be suspected in regard of his doctrine, or capable of teaching errors.

This prince got his friends, whom he had in his No. 90. court, to offer him a settlement there, and to pro- <sup>The king of</sup> pose <sup>Francebew-</sup> ed great e-



### *The* HISTORY of

such conditions to him as he thought would be agreeable to him ; which we find by a letter written by *William Cop*, the king's physician, to *Erasmus* by express order of his majesty ; it is dated the sixteenth of *February* 1526. *Cop* tells him, *William Petit*, doctor of divinity, confessor to the king, and *Francis Rochfort*, formerly preceptor to the same prince, had both given the king such commendations of *Erasmus's* learning and other great qualifications, that he had a great desire to see him and bring him to *France* ; that in consequence of those sentiments that prince had commanded him to write to him, to assure him of his esteem and to know from him, whether a settlement in *France* would be agreeable to him ; that as it was, the king left the conditions in his option, and that he was charged to write to him, that his majesty would gratify him so far, that he should have no reason to repent living in

“ upon me that I am not equal to: I love my liberty too much to put myself in a way of losing any thing of it ; and moreover my death, which perhaps is not far off, does not allow me to think of any new settlements.”

But what fully justifies *Erasmus* against the injurious censure which the doctors of *Paris* passed upon his colloquies, is the kind manner in which the popes always treated him, they who had much a greater interest than the princes in the conservation of the faith committed to their trust, and a more lively sense of the contests which at that time divided christendom : how is it possible that they should not perceive that which *Beda* pretended to see there, or how could they dissemble it? One will give the less credit to this, when he considers that many of them (popes) upon the like occasion would not have spared the greatest princes. Now if the sovereign pontiffs *Julius II.* *Leo X.* *Adrian VI.* *Clement VII.* and *Paul III.* have approved of his conduct, if they have commended his faith and his attachment to the catholic church ; if they have given the most favourable and most authentic testimonies of the purity of his doctrine, and of the soundness of his sentiments ; if they have approved his works ; if they have exhorted him to write, and which is something more ; if they have given him the charge of defending the faith and the church, they to whom the precious *depositum* of the doctrine of the gospel has been entrusted in a particular manner, can it be doubted that *Erasmus* has not been always very catholic and very orthodox?

The seventh of *July* this same year 1526 the faculty of divinity censured with more justice some propositions which the parliament had sent them, and which were extracted from the answers which one *John Bernardi*, doctor of divinity and an

X 3

*gustinian* —  
D'Argentr

Anno 1526.  
Book 130.

No. 92.  
The popes always treated him very kindly.

The propositions of John Bernardi an Augustinian monk censured.

*The* HISTORY of

*inian* monk had given. These propositions are reduced to four.

1. "I doubt whether the church can bind under pain of mortal sin." This answer without distinction (says the faculty) from any person, and more so from a doctor, is very reprehensible.

2. "One may without sin eat twice on fast days as much as he would eat once in fasting, and that lawfully according to his conscience, and according as his constitution can bear it." This proposition thus expressed in general terms is qualified as scandalous and pretty like *Luther's* doctrine.

3. "When one goes to pray, it is better to apply first to God than to the saints." The doctors pronounce that this proposition is scandalous, taken from *Wicklef's* doctrine, so far as it prescribes that one ought not to pray, nor invoke the saints, if he does not first pray and invoke God.

annexed to holy orders, the fornication of priests Anno ought to be a reserved case. There was also a com- 1525.  
plaint made by the king's solicitor to the parlia- Book 130.  
ment of *Paris* against some batchelors and licen-  
tiates, who in their theses, or in public disputes,  
proposed many useless questions concerning the  
power of the pope and of kings. and affairs of  
state, and disputed about them in their schools with  
imprudence and rashness. They also proposed this  
question, whether it was lawful for a woman to  
undertake the government of the people: Whether  
the pope can grant her permission to dispose of  
church benefices, and other things of that nature.  
Upon those complaints the parliament desired the  
chancellor of the university of *Paris* and the doc-  
tors of the faculty to meet on a certain day to be  
assured of the complains of the king's solicitor, and  
to prevent committing any more abuses of the kind  
in their schools for the future, which was done;  
and the decree of the parliament was inserted in the  
registers, as a proof of the privileges of the church.

The HISTORY of

BOOK CXXXI.

the beginning of the year 1527, and according to others in 1526, *Henry* the VIIIth began to think of annulling his marriage with *Catherine* of *Aragon*. It is not well known what his principal motive was; if we may take his own word for it, it was a remorse of conscience: he had in the year 1527 doubted of the validity of his marriage. It was somewhat late to think of it after a cohabitation of twenty years and more. However it became so, he did not live with the queen from that year as he had done and with his wife. The bishop of *Tarbes* increased his prejudices, *Longland*, his confessor strengthened them, and cardinal *Wolsey* compleated them. *Wolsey* was a man of mean parentage, but his ambition and intrigues had raised him to the

it was with that design that this ambitious poli- Anno  
 an supported the doubts whether true or feign'd, 1527.  
 ich King *Henry* the VIIIth had entertained about Book 131.  
 validity of his marriage. He had unfortunate-  
 a great ascendant over the mind of that prince. No. 41.  
 the mean time, as the affair was of very great Cardinal  
 consequence, *Henry* judged that it was not proper Wolsey ad-  
 do any thing precipitately, and though he had vices the  
 eady resolved to dissolve his marriage, he con- king of Eng-  
 ed upon it, he sought for reasons and authori- gland to get  
 he even bought them for money; but in the himself dis-  
 list of all these motions it was easy to judge what vorced.  
 real motive of his conduct was. He had no  
 le issue that could inherit his name and crown.  
 e queen, his lawful wife, was subject to many  
 rmities; he could not satisfy with her a heart  
 one to incontinence; in fine, that was the real  
 l only cause of all those agitations; he was def-  
 ately in love with *Anne Boulen*, whom the *En-*  
*b* call *Bollen*, and whose true name was *Bolle-*  
*s*, who would not consent to the prince's passion  
 e did not take her for his wife.  
 This lady, daughter of Sir *Thomas Boulen* hav- No. 42.  
 ; entered in quality of maid of honour to the Character  
 een, the king who had occasion to see her of- and descrip-  
 t, conceived a violent passion for her; she ap- tion of Anne  
 ared then at court with all the lustre that the first Bolen ac-  
 om of youth could give her, besides her con- cording to  
 rsation was gay, she danced very well, played on Sanders.  
 : lute better than any young girl of her time; she Sand. de  
 eated new fashions every day; dressed with an schismat.  
 good enough to serve as a model to the whole Angl. de  
 urt; but the qualities of the soul did not answer granddesence  
 ose of the body; she was vain, ambitious, and de Sanderus,  
 quiet; the king concealed his passion till he found t. 2. p. 47.  
 it lord *Percy*, son of the earl of *Northumberland*, No. 45.  
 is going to marry her soon. This young lord She intends  
 is one of the most considerable in *England*, both to marry  
 lord *Percy*,  
 for the king op-  
 poses it.

### *The HISTORY of*

his fortune and birth; for he was to be the earl of that house after his father's death, and was already very old.

*Ann Bullen*, though niece to the duke of Norfolk, was not the richer by it; so that she considered her marriage with *Percy* as a great fortune; and to prevent all opposition, she kept this so secret, that cardinal *Wolsey*, at whose service *Percy* was, knew nothing of it.

The king of *England* however being informed of it, gave *Wolsey* a charge to break off that match entirely. Observe what *Cavendish* an eye-witness relates of it, in the life of that cardinal.

*Wolsey* (says he) finding that lord *Percy* was purting *Ann Bullen*, sent for him at his return from the king's presence, and upbraided him before us all. He first contented himself with saying that the match was unworthy of him; but the other insisted that the choice which he

"you shall break through your imprudent engagement, or be disinherited."

Anno

1527.

Book 130.

The cardinal having sent for the earl of *Nor-Book 130.*  
*thumberland*, told him what inconveniencies his son was exposing himself to, if he persisted any longer in the design of espousing *Ann Bullen*.

The father flew into a violent passion against *Percy*, he sent for him that moment, and in presence of some of the cardinal's officers, called him first a fool and a madman; upbraided him with his ill conduct; threatened to disinherit him, if he persisted, and commanded him never more to see *Ann Bullen*.

Notwithstanding *Percy's* passion for her, he durst not disobey the commands of a father who acted only by the orders of the king and cardinal. He submitted, and to remove all manner of suspicion, he soon after married the daughter of the earl of *Shrewsbury*.

The king of *England* having got rid of his rival, did not hesitate much to let *Ann Bullen* know the passion he had for her.

But whether it was virtue or artifice in *Ann*, No. 44. she declared to the king, that she intended to reserve herself whole and entire for a husband. This reserve which she opposed to *Henry's* desire, served only to inflame that prince's love the more; so that he resolved to hasten the dissolution of his marriage with *Catherine of Arragon* to espouse *Ann Bullen*.

She inflames the king's passion who resolves to marry her.

The queen had already discovered that there was No. 45. some plot formed against her, which made her uneasy. The cardinal thought to remove her fears by this false assurance, that the king could enjoy no content of mind after what the bishop of *Turbes* had told him in regard to that subject; but that she had nothing to dread. It was not easy to impose upon her; she had already sent one of her chaplains called

The queen gives the emperor notice of the designs of Henry the VIIIth, her spouse.

*Abel*,



## *The HISTORY of*

, to *Spain*, to inform the emperor her nephew of all that passed, and to beg that he would support her in that affair. *Henry* and *Wolsey* knew this; but it was to prevent a clamour that they got one of them to speak to the queen about it, the more so as they were seeking some expedient to commence the suit; though they had already taken their last resolution. The best method they thought of was to carry the matter to *Rome*, where it was hoped that the pope would be favourable, and would not dare to refuse *Brittanic* majesty any thing.

*Gregory Casali*, the king's ordinary ambassador at *Rome*, who was to carry on the suit there, went to *Combray*, where he found the cardinal, and received instructions from him. The best reason they could allege, was that the dispensation granted by *Julius II.* was null, as being contrary to the laws; but would not have been agreeable to the court of *Rome* to bring in question the authority of the *Ro-*

to have such high views, and to found a marriage upon political reasons. Anno 152.

3. The bull implied that this marriage was necessary to preserve peace between the two kings ; which was a false supposition. Book 130.

The pope had been informed that some great misfortune would happen, if those two kingdoms were not united a-new by that alliance. In the mean time, even though the marriage should not have been proposed, the two kings would have had no war with each other, and there was no rupture, nor any other misfortune to be apprehended at that time ; therefore the bull had been surreptitiously obtained.

It was further asserted, that *Henry* the VIIth, and *Isabel*, were dead before the prince espoused *Catherine*, and that a marriage could not stand in virtue of a bull, granted for the preservation of peace between two persons already deceased, at the time of the consummation of that same marriage. Finally, that the protest made by *Henry* the VIIIth, against this marriage, as soon as he arrived at the age of majority, recalled and annulled all the demands made in his name during his non-age.

In the mean time, as nobody doubted that *Clement* the VIIth would condescend, considering the situation he was in, the action was commenced, and *Henry* sent doctor *Knight* secretary of state to *Rome*, and ordered him to receive the cardinal's instructions. No. 47: Knight sent to Rome about the affair of the divorce.

It is not known whether *Casali* and *Knight* made the voyage to *Italy* together ; we only find that the former had scarce set off, when *Wolfey* desired him to commence nothing till he had received fresh orders, and that these orders arrived not in *Rome* before the month of *December*. Le Grand hist. du divorce, t. 2. p. 59.

*Knight*

## *The* HISTORY of

*night* set off from *England* in the month of *July*, it was not possible for him to get audience of sovereign pontiff who was guarded in the castle of *St. Angelo*, by a *Spanish* captain: he could do no more than send a memorial to him containing four articles:

The first whereof demanded of the pope a commission for cardinal *Wolsey*, to judge that affair in *Italy*, in conjunction with some bishops.

That the holy father would declare by a bull the king's marriage with *Catherine* void, because of the same prince's with *Arthur* had been contracted.

That the pope would grant the king a dispensation to marry another wife.

That he would engage never to recall any of the three preceding acts.

*Clement* the VIIth made a pretty favourable answer to this memorial, and gave some room to hope that he would content *Henry*: though the em-

kingdom of *England* had always had for the church, the important services which they had done and still could do for her.

Anno  
1526.  
Book 130.

They afterwards represented to him that it regarded the interest and honour of the holy see to prevent the mischiefs which threatened that realm, if the king died without issue male; that as the queen was past child-bearing, they humbly prayed his holiness on the part of the king their master, that he would vouchsafe to get the dispensation examined which he had obtained from pope *Julius* the 11d, to marry the widow of his brother *Arthur*.

The pope gave a favourable attention to all that they thought proper to tell him, and answered that he found their demands reasonable: but that as he did not well understand the merit of that cause, he would confer about it with the cardinal of the four crowned heads, and that the next day; after which he would give them his answer.

At the same time cardinal *Wolsey* wrote to *Gregory Casali*, the ambassador, to join *Knight*, and to urge the pope to grant the king his request. This letter was extremely pressing, and plainly shewed the eager desire which the cardinal had to bring the divorce to a successful issue. The cardinal begins with the encomiums, with compliments, and with promises of rewarding *Casali*, if he pushes on with vigour and zeal the conclusion of the affair committed to his charge. He tells him that he must have already learned that the king has found not only by his own knowledge and by his own enquiry, but also by the opinion of many divines, and many learned men of all manner of professions, that he can no longer look upon the queen as his wife, without infringing the laws of God, and wounding his conscience, without throwing his soul into trouble and danger; that he has consulted the

No. 49.  
Cardinal  
Wolsey  
writes to  
Casali the  
king of En-  
gland's am-  
bassador at  
Rome.  
Burnet, hist.  
of the refor-  
mation of  
England, to.  
1. in 4°.   
Rapin Thoi-  
ras hist. de  
Angleterre,  
to. 5 p. 205.

most

*The HISTORY of*

able divines and the greatest canonists both of  
own realm, and of foreign countries; that some  
them have answered him that the pope cannot  
in the first degree of affinity, because such  
riages are contrary to public modesty, to the  
of nature, and forbidden by the divine law;  
all the rest have pronounced that if the pope  
grant such dispensations, he ought to do it only  
very urgent reasons, and that there is no reason  
that nature to be seen in the bull. He afterward  
ains the grounds upon which it is required that  
dispensation of *Julius* the 11<sup>th</sup> should be annul'd  
e reasons have been already set forth.

The cardinal continues thus: "The king con-  
siders the death of his children as a judgment of  
God; and to avoid fresh curses, he applies to  
the holy see. Let the nature of his marriage be  
examined; let the great services be considered  
which this prince has done the popes; let there

“ a tender conscience must feel, the calamities Anno  
 “ which a disputed succession will draw after it ; 1527.  
 “ add to that, the ardent desires of all the lords, Book 131.  
 “ and the wishes of all the commons. Omit no-  
 “ thing, that may conduce to incline him to annul  
 “ the dispensation of *Julius* the 11d. Display be-  
 “ fore his eyes the present state of *Christendom*,  
 “ and that of *Italy*. Make him sensible how far it  
 “ concerns him and the holy see that the king  
 “ should never quit the interest of the popes ; and  
 “ remonstrate to him that if his majesty obtains his  
 “ desire in this affair, it will always engage him to  
 “ support the interest of the church.

“ Moreover, (continues *Wolsey*) it will turn more  
 “ to the pope’s renown to grant all to the king,  
 “ without conferring about it with the sacred col-  
 “ lege, and to sign of his own free will and accord  
 “ the commission which I send you ; it is in good  
 “ form, already ingrossed, and wants nothing but  
 “ the pope’s signature.

“ The king desires that I should have power by  
 “ this commission to examine the nature of his  
 “ marriage, and to pass judgment upon it with  
 “ such persons as I shall think fit to join me. The  
 “ commission is grounded upon the instructions  
 “ which I send you also ; they are drawn fair and  
 “ you will get the holy father to sign them ; as also  
 “ a dispensation drawn in all form, which you will  
 “ find in this packet. If you obtain all those things,  
 “ assure the pope that the king who has already  
 “ sent a very considerable sum to *France* to pay the  
 “ *French* army in *Italy*, will spare no labour nor  
 “ pains, nor money, to release him out of prison,  
 “ and to re-establish the holy see in the same de-  
 “ gree of power and grandeur in which it has been  
 “ formerly ; that for this purpose he will invade  
 “ the *Low Countries* with his forces, and wage

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against the emperor until he has brought  
n to reason. If the pope be out of confinement when you  
ceive the letters, and has come to terms with  
e emperor, remonstrates to him that he can  
arce rely on the word of a prince who has very  
ten broke his promise, and who has taken all  
urses to weaken the power of the church. Add  
this, that if the pope has absolved the empe  
r from the oath which he had solemnly taken  
marry madam *Mary*, if he has (I say) dispens  
l with him in that case without the king's know  
dge, his majesty, who has been at all times  
nown to be very submissive and very useful to  
e holy see, may lawfully expect a like favour  
nd as the pope will perhaps make a difficulty o  
aming me for the trial of that case, for fear tha  
ing prime minister of state, I may be too much  
clined to humour the king: use all your indu

*Casali* received this packet with letters for many cardinals, among others, for the cardinal of the four crowned heads and *Pucci*; and as it appeared by the answer which the pope had already made him, that the sentiment of the first of these two cardinals would prevail, he got *Knight* to join him, and they both went to meet him, and delivered him the letters which *Wolfsey* had wrote to him; explained to him the motive of their visit, and assured him that their master would not forget to acknowledge his good offices, if he maintained the justice of their cause.

1527.  
Book 131.  
No. 50.  
Knight and  
Casaligo to  
meet the  
cardinal of  
the four  
crowned  
heads.

Some historians have even affirmed, that beside ten thousand ducats which these ministers had about them to gratify those who should do them service, they had power to engage the king to perform all that they should think proper to promise. This cardinal received from them a copy of the commission and of the dispensation which they demanded, as they were worded in *England*; he examined them and found therein two very considerable flaws which would bring irreparable blame on the pope, on the king, and on *Wolfsey*; upon which they prayed him to draw up a new commission himself, that should not be against the interest of *Henry*, nor against the honour of *Clement* the VIIth; which he did, and the two ministers seemed to be content with it. There was nothing then to be done but to get the pope to sign this deed; *Knight* and *Casali* went to meet him for that purpose, and pressed him very earnestly to sign it, that the commission might be sent to *England*.

*Clement* the VIIth answered them that they knew well enough how far he would incur the emperor's displeasure, if such a signature came to his knowledge; that he did not absolutely refuse to do it, but that he had a great deal to fear and justly too, being scarce more at liberty than whilst he was confined;

No. 51.  
An expedient  
invented  
by the pope  
to prolong  
the affair.



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; that the whole country was full of enemies, that he was no less afraid of exasperating them of disobliging his friends.

He represented all those things to the two ministers, assuring them however, that he was ready to run any risque to content their master, and desired to prevail upon Mr. *Lautrec*, general of the French army, who was then at *Bologna*, to advance towards *Orvietto*, that he might have it in his power to tell the emperor, to whom he had promised to commence the suit without acquainting him, that *Lautrec* had forced him to sign the commission and the dispensation, though he had refused to do so before, which he could not do with regard to a French general without violating the public law: by that means he would save his honour, avoid being reproached for not keeping his word, and appease the emperor. But as *Lautrec* could not come to *Orvietto* without having orders from the court

objected to him that his holiness had granted them Anno only with a view of obtaining his liberty by the relief 1527, which he expected from *England*; the more so as *Book 131*, deeds made by a prisoner may be deemed void. Mr. *Dupin* acknowledges that the pope granted a bull, *Dupin hist. des auteurs ecclésiast. t. 3 n 45. p. 136.* by which he gave *Henry VIII* leave to marry any person he pleased, in case his marriage with *Catherine* was null, and declared such. And Mr. *Le Grand* though he does not positively aver it, does *Le Grand hist. du divorce, t. 1. p. 72.* not deny it.

The cardinal of the four crowned heads, for the great services he had done the ministers of *England*, got four thousand crowns from them: It is thought however that he refused them, because cardinal *Wolsey* complains in a letter written about a month after, that that cardinal would not accept of the present which the king of *England* had offered him.

All that the pope had done did not forward *Henry's* affairs, since the question about the validity of his marriage still remained undecided: so as he was not much satisfied, finding at the end of the year 1527, that he had yet done nothing. Whilst that prince was thus carrying on the affair of his divorce, without knowing rightly which side to take, there were great contests in *Germany* and *Switzerland*, not only between the catholic divines and the reformers, but also, between the *Lutherans*, the *Zuinglians*, and the *Anabaptists*.

No. 53.  
Disputes between the Lutherans and Zuinglians.  
Bestet hist. des variat. t. 1. in 45. p. 87 & suiv.

It has been already related that *Luther* had declared in the year 1524 against the doctrine of *Carlostadius* and *Zuinglius* concerning the eucharist, and the real presence. *Oecolampadius* had joined them and taught their doctrine in the city of *Basil*. There he taught that the mass was not a sacrifice; abolished the most part of the ceremonies, and soon after denied the presence of *Jesus Christ* in the eucharist.

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the *Lutherans* of *Suabia* and *Bavaria* began to aim in their sermons against his doctrine, which engaged him to direct a treatise to them on the words of the Lord in the institution of the sacrament of the altar.

*Erasmus* answered it; *Oecolampadius* made a reply, and the ministers of *Strasbourg* willing to quash the disputes, sent *George Chasel* to *Wittenberg* to demonstrate to *Luther* and to the *Lutherans* that it would cause great disorders if they wrote against each other, and made a division at the time they ought to be most united to destroy the sovereignty of the pope, and to entreat them to acknowledge them as brothers, though they might differ in opinion about the supper.

*Luther* far from favouring their petition, answered that he had been obliged to curb *Zuinglius* and *Oecolampadius* who confused the minds of the faithful by their writings on the eucharist; that either he or they were the ministers of Satan, and

despised by a party whereof he intended to be the sole leader. The trouble which he conceived thereby affected *Melanchton* himself ; “ *Luther* (says *Book 131.*  
“ he) gives me wonderful trouble by the repeated *Melanchton*  
“ complaints he makes to me of his afflictions. He *l. 4. epist.*  
“ is dejected and disfigured by some writings which *76. ad Cam-*  
“ in the mean time are not contemptible ; and at *merar.*  
“ the same time that I pity him, I find myself ex-  
“ tremely grieved at the universal trouble of the  
“ church. The fickle mob is divided into contra-  
“ ry opinions, and if Jesus Christ had not prom-  
“ ised to be with us until the end of the world,  
“ I should fear that religion would be entirely de-  
“ stroyed by those dissensions, for there is nothing  
“ more true than the sentence which says, that the  
“ truth quits us when we carry our disputes too far.”

The heat of dispute brought *Luther* into another error ; which was to maintain that the body of Je-  
sus Christ was every where as well as his divinity :  
here are the arguments by which he supported that  
strange opinion. “ The humanity of our Lord is uni-  
“ ted to the divinity, therefore the humanity is every  
“ where as well as the divinity. Jesus Christ, as  
“ man, sits at the right hand of God ; the right hand  
“ of God is every where : therefore Jesus Christ, as  
“ man, is every where. As man he was in heaven  
“ before he ascended thither ; he was in the tomb,  
“ when the angel said that he was not there.”

No. 55.  
*Luther*  
teaches  
ubiquity.  
*Hist. des*  
*variât. t. 1.*  
*in 4<sup>e</sup> p.*  
*105.*  
*Florim de*  
*Raymond,*  
*des orig. de*  
*l'herésie,*  
*l. 2. c. 14.*  
*G. Callisti*  
*judicium, et*  
*Reynald.*  
*an. 1527.*  
*No. 55.*

*Luther* fell into this error by endeavouring to op-  
pose the opinion of the *Zuinglians* equally false,  
which asserted that God himself could not make the  
body of Jesus Christ exist in many places, which  
destroyed the real presence of Jesus Christ in the eu-  
charist.

*Luther* soon found disciples who strove to esta-  
blish his opinion, among others *James le Fevre*, call-  
ed *Schmidelin* ; for any innovation pleased them ;  
so that party of the *Lutherans* were called *Ubiqui-*  
*tarians,*

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15, who, to maintain the real presence of the  
of Jesus Christ in the eucharist without sup-  
g transubstantiation, thought it adviseable to  
at the body of Jesus Christ was every where  
ll as his divinity.

her having first advanced this error in a book  
he composed in 1527 for the defence of the  
sense of scripture, and finding that this opi-  
made some progress, maintained it again more  
bously in a confession of faith which he publish-  
ne time after this first writing.

said in this last book, that it was not very  
al to leave or take away the bread in the eu-  
; but that it was more reasonable to admit  
y bread and bloody wine there; this was the  
nguage by which he expressed the corporal  
that he maintained between the bread and the

These words seemed to aim at impanation.  
uther often dropt expressions of that sort  
implied more than he intended; they signi-

but it, and all the world saw that they had endless disputes about that scripture, and even about one passage of it which ought to be the clearest as the last testament of Jesus Christ was the subject: they cryed one to the other, *all is clear, and people need but open their eyes.* By this evidence of scripture, *Luther* found nothing more rash or wicked than to deny the literal sense, and *Zwinglius* thought nothing more absurd or more silly than to follow it: so that *Erasmus*, as well as all the catholics used to say to them: "You all appeal to the pure word of God, and you think you are the true interpreters of it: agree then among yourselves before you resolve to make a law for the world."

Anno 1527.  
Book 131.  
Lib. 17. 3.  
l. 19. 3. &  
113. l. 31.  
59. p. 2192.  
& 49.

The canton of *Bern* in *Switzerland* intending to repair the ill success which the *Zuinglians* had in the dispute at *Baden*, of which we have already spoken, and to quell the debates of the ministers, dispatched a circular letter the seventeenth of *December* 1527, to appoint a conference to be held the seventeenth of *January* following, and invited not only the other *Switz* cantons, but also the bishops of *Constance*, *Bazil*, *Sion* and *Lausana*, whom they ordered to appear there or to send their deputies, upon pain of being deprived of all the goods they possessed in their canton. The rules prescribed for the ecclesiastics of the same dominion were, that in every action they should go by the authority of the old and new testament alone; that all should be carried on with modesty, without any injurious or offensive language; that every one should be free to give his opinion; and that there should be clerks to receive the sentiments of each individual; so that all that should be enacted there should be inviolably observed in the whole canton: and that every one should know the questions to be discussed there, and that the assistants might prepare themselves for it, there were ten propositions which the ministers of *Bern*,

No. 57.  
The canton  
of Bern ap-  
points a  
conference.  
Sleidan in  
comment.  
edit. 1566.  
l. 6. p. 181.

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, *Francis Colbur*, and *Berthold Haller*, proposed to establish and confirm by the holy scriptures.

These propositions were,

That the true church, whereof Jesus Christ is sole head, is sprung from the word of God; she is founded upon that same word; and that it is not to listen to any other voice.

That this same church can make no other laws but such as are grounded on that word, and no one is not bound to observe human traditions which go by the title of ecclesiastical, but as far as they are conformable to that word.

That Jesus Christ has satisfied for the sins of the whole world; so, that if any one says, that there is another way of expiating his sins, he renounces Jesus Christ.

That it cannot be proved by the holy scriptures, that one receives really and corporally the body and blood of Jesus Christ.

9. That no one is forbidden to marry, of what Anno order or condition soever he be, since the holy 1527. scripture permits and even orders it to avoid for-  
Book 131.  
nication.

10. That as the unchaste and fornicators are cut off from the communion of the church by the testimony of the holy scripture, nothing suits the order of priests less than to live in an impure and shameful celibacy.

The *Switzers* of the canton of *Bern* having sent No. 59. their letters to all the other cantons to entreat them The other cantons write to those of Bern to be at the assembly, and to provide against the danger of the roads for those who should come thither; the *Switzers* of *Lucern*, of *Switz*, of *Underwalden*, of *Zug*, of *Glaritz*, of *Friburg*, of *Uri*, of *Soleur*, wrote to those of *Bern*, to dissuade them from their design, reminding them of the alliance which they had made among themselves, and of the assembly of *Baden* of which they had been the promoters, and which they had even approved. Sleidan. lib. ut supra, p. 183. They add, that it is not permitted to any one people, nor to any one province to change the form of religion and doctrine. that it is the business of a general council. They conjure and earnestly entreat them not to commit so great a crime, and not to suffer themselves to be led into an error by a small number of strangers, who seek nothing but to confound religion; but to remain steadfast in the faith of their fathers and ancestors, in which they acquired so much renown, having been so often victorious, and having vastly extended their frontiers, that their demand is reasonable; that they flatter themselves they will be favourably heard; that otherwise they cannot promise to send any one to their conference, nor grant a free passage to those who have not been at that of *Baden*.

The four bishops also answered the letter of the *Switzers* of *Bern*, and remonstrated to them that  
the



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scripture, though of very great authority, was however, the only rule that one ought to follow to decide and judge controversies that regarded, because every one was self-conceited, and would interpret it after his own fancy; that the assembly of *Bern* was no competent judge of questions that concerned religion and the sense of the holy scripture; that they were even suspected, as having a design to favour *Zuinglius* and *Oecolampadius*, whose cause would be undoubtedly asserted; that there was another method also established even by the law of God to determine disputes about religion and to clear up the doubts; that this method was to apply to the sovereign pontiff, and to submit to his decisions; that the most part of the heresies that had hitherto started up against the church proceeded from the holy scripture ill understood and ill explained; finally, that as the tribunal of the canton of *Bern* proposed had neither

cestors had mortgaged, by paying the mortgage; and this act was signed by the bishops themselves, except a very small number.

Anno 1527.  
Bock 171.

In the mean time, as the power of the clergy and particularly of the prelates was still pretty considerable, notwithstanding those oppressions, he studied to humble them more and more, that they should be the less able to resist him. For that end he ordered the states to assemble at *Arbosen*, and when all the different ranks of the kingdom met there, the king invited them to a grand entertainment; but he changed the places in such sort that he got the senators and grandees to sit at each side of him, then the bishops, next to them the knights, and last of all the priests and burgeses; whereas before the prelates used to sit at each side of the king, and in his absence, the archbishop had the first seat, even though the regent of the kingdom were present. The next day, the bishops incensed at such a treatment assembled with all the clergy in the church of *St. Giles*, and there, having locked the doors, they consulted about the measures which they ought to take with regard to the king's behaviour to them. The bishop of *Linkopine* said, that the designs of *Gustavus* were easily known, who after stripping them of the honours due to their dignity, of their goods and fortresses, resolved to reduce them to the rank of simple priests in order to hinder them from raising their heads.

No. 61.  
Gustavus resolves to humble the bishops and lessen their great interest.

*Peter*, bishop of *Arbosen*, and another prelate having declared, that they were willing to yield to the king's desires, the bishop of *Linkopine* was so angry at such expressions, that he told them they were fools and mad men to presume to think or say so; "If it pleases the king (says he) to take our goods from us by violence, well and good, let him take them, but it shall never be with our consent; what! at the same time that he reduces

No. 62.  
Resolute disposition of the bishop of Linkopine.

Locutionem suam sic citat. loco citato.

"us

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to the condition of contemptible slaves. shall not dare to speak in the defence of the liberties of the church?" This speech brought the king over to his way of thinking, and they bound themselves by oath to adhere always to the pope, never to approve any article of the *Lutheran* religion while they lived; but resolved in the mean time to keep a certain medium until such time as the true religion had the upper hand, which they did not despair of. But they continued not long in their good intention; the king having laid before the assembly that the treasury was drained by the incursions of the enemy, by the ambition and rapacity of the prelates and bishops, that therefore subsidies must be raised to maintain the war, to pay the embassies, for the repair of citadels, the expence of the prince's marriage, the subsistence of court, the rewards due to the nobles, and to those who had been serviceable to the state, the king

ing answer to the king, that the bishop of *Linko-* Anno  
*pine's* words were reasonable, and that all his com- 1527.  
 panions were of the same opinion, The king still Book 131.  
 more exasperated went hastily out of the assembly  
 and retired to the citadel. But *Tureia Hanson* two No. 63.  
 days after, solicited by the nobles, by the senate and The grand  
 people, submitted to the princes desires, to whom marshal of  
 some of the most honourable among the lords were the kingdom  
 sent to appease him, and to beseech him in the name complies like  
 of all to come back to the assembly. *Gustavus* at the rest,  
 first pretended, that he would not go there; but  
 four days after he had withdrawn, he returned to  
 the assembly, where every thing went on accord-  
 ing to his wishes: There was a decree made there  
 which imported that the bishops should be cut short  
 of their over-great wealth, as being the only means  
 of maintaining their luxury, their debauchery and  
 their rebellion; that they should be left as much as  
 would be necessary to support them decently; that  
 all disputes about religion should be decided by a-  
 ble divines; that nothing but the pure word of God  
 should be preached in churches, and that those who  
 might be ill affected should be strongly opposed.

This edict was forthwith carried into execution. No. 64.  
 The king at the head of a body of cavalry ran over An edict  
 the provinces successively to get it executed. All made in the  
 the wealth of the bishops beyond what was suffi- king's fa-  
 cient for a decent livelihood was united to the crown: vor, which  
 Beside the fortresses there were no less than thirteen he soon ex-  
 thousand estates and farms counted, that the clergy ecuted.  
 possessed, which reverted to the king, and to the or-  
 der of the knights. *Olaus Petri*, and many other  
*Lutheran* divines followed *Gustavus*, and preached in  
 his presence in the principal churches. The most part  
 of the curates made open profession of *Lutheranism*,  
 married wives, and introduced the divine service  
 in the vulgar tongue. The bishop of *Linkopine*  
 retired to *Poland*; the other prelates concealing  
 them-

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selves in their houses, remained silent. A  
t number of monks quitted their monasteries,  
e through libertinism, others to shun the per-  
tion. The bishop of *Scara* and the grand mar-  
with the most stanch catholics retired to *Dale-*  
*a*, where they made up a party which was soon  
erfed by *Gustavus's* army. This prince having  
nothing to fear, declared himself openly a  
*beran* about the end of this year 1527. and  
ed *Olaus Petri* pastor of *Stockholm*, and *Lau-*  
*e Petri* archbishop of *Upsal*.

*Natalis Beda*, doctor in divinity and syndic of  
faculty of *Paris*, not satisfied with having got  
*smus's* colloquies and the propositions which  
been extracted from them, censured and con-  
ned, procured a second censure of all the works  
hat author, which the faculty passed the fix-  
ch of *December* this year 1527, which, howe-

nounce a censure about the middle of the month of *Anno December.*

The faculty in the first place says, that, upon the complaints of many persons about some propositions extracted from the paraphrases of *Erasmus* upon the new testament, the *Elencbus* and other works of that author, they had after a long and mature deliberation examined the affair, and thought themselves obliged to give their opinion of those propositions, which regard the baptism of infants, the death of Jesus Christ, fast and the distinction of meats, oaths, the reparation of an injury, marriage, faith, some desires that relate to faith, the old law, the authors of the books of the new testament, the apostle's creed, the translation of the holy scripture into the vulgar tongue, the passages where the author deviates in his paraphrases from the practice universally received in the church, some propositions wherein he discharges not the duty of a paraphraser, of merits, of confidence in good works, of the ceremonies of the church, of the rules of religion, of vocal prayer, of the celibacy of priests, of original sin, of the temporal punishment of children for the sins of their parents, of the punishing of heretics, of the defect of the evangelic vigor, of the sabbath, of the church, of the ever blessed virgin *Mary*, of angels, of *St. Peter*, of *St. Paul*, of *St. Denis* the *Areopagite*, and of school divinity.

152.  
Book 131.  
No. 74.  
The works of Erasmus censured by the faculty of divinity at Paris.  
D'Argentré, collect. judic. de novi. er. roribus, to. 2. p. 53 de leg.

Of the baptism of infants.

In the first proposition *Erasmus* is accused of having taught that baptised infants, when they come to the age of maturity, ought not to be excluded from the sacrifice, nor from the right of hearing the word of God, if, after having been instructed in the obligations of their baptism by their pastors, or by their god-fathers, they will not profess the faith which they promised, that they are not to be compelled, that they are to be left to themselves, until they are reclaimed, and, in fine, that all the punishment they

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deserve is only to be deprived of the eucharist  
other sacraments. The doctors look upon this  
fel as impious, and pernicious to the salvation  
the faithful, tending to the destruction of the  
ian religion, and determine that these children  
ng arrived to the age of maturity ought to be  
pelled to make profession of the christian reli-  
as the children of the *Jews* in the old law,  
circumcised, were compelled to observe the  
of *Moses*, because they are faithful children of  
heirs of the kingdom of heaven, and conse-  
tly of the flock of the church, whose laws they  
comply with, as in a state children arrived to  
age of maturity are obliged to submit to the  
of the prince. Upon which they alledge the  
ority of some popes that ordered that those who  
ng been baptized in their infancy returned,  
n adults, to *Judaism*, should be prosecuted as  
etics.

had intended that his death should be lamented, as Anno we commonly lament the dead, he would not have 1527. rebuked the women of *Jerusalem* for crying. The Book 131. divines say, that our Saviour, when he seemed to reprehend these women, intended only to insinuate that he did not suffer as a frail man, incapable of defending himself from the ill treatment which was offered him, and that they ought to bewail themselves in consideration of the entire destruction of *Jerusalem*, which threatened them, the more so as it is conformable to scripture and to reason to take part in the grief of a head that suffers for its members.

As to fast and the distinction of meats, *Erasmus* Of fast and is accused of having wrote, that it is more suitable the distinction of meats. to the purity of the christian religion, and to the doctrine of the apostles not to prescribe any particular kind of meats, and that the people ought to be advised to use that which agrees with their constitution, and rules of health, provided that one does it with sobriety and thanksgiving to God: "Which overturns the discipling of the church, (says the faculty) and is conformable to the heresies of *Aerius*, of *Jovinian*, of the *Waldenses* and of *Luther*." Moreover, *Erasmus* said, that it is not the food that renders us acceptable to God; that as every thing was created for the use of man, it was not very material whether one fed on fishes, animals, or fowls, that all that neither lessens nor increases piety, and that this distinction makes people superstitious rather than christians since Jesus Christ never ordered it, therefore it is rashness for any one to yield to such a yoke, and every one ought to live according to his fancy, so that he lives soberly; that, in fine, as the fasts prescribed by the church are only fit to cause sadness, they are not agreeable to God, who desires that what we give him we may give with joy. All these propositions



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s are condemned as heretical, rash, injurious to the church, erroneous and contrary to the holy scripture.

With regard to oaths we find five propositions: first, that the law of the gospel condemns all oaths; and the second that Jesus Christ absolutely forbidden to swear, are condemned as injurious to the faith of the gospel and to Jesus Christ its lawmaker, remote from the true sense of scripture, and renewing the errors of the *Cathari*, the *Waldenses*, and of other heretics. The third, that Jesus Christ, in forbidding to swear, has abrogated the permission which was granted in the old law, is qualified erroneous, because the moral principles of both laws are the same, and have been confirmed by Jesus Christ in the gospel. The fourth, that a christian is no less bound by a simple oath, than a *Jew* when he swears by all that is movable, is erroneous, derogates from the honour

ment of a state, because it insinuates that it is never allowed to make war in order to quell the attempts of the wicked, as if there was not always a just subject of war in observing the order of a just defence; if this were so, would the holy scripture have mentioned so many wars which God seems to have approved? Therefore the proposition renews the error of the poor of *Lions* and of *Luther*, and the author of it cannot be excused, when he affirms, that it is never permitted to repel force by force. It was not in this sense that Jesus Christ rebuked St. *Peter*, he intended only to give that apostle to understand, that he had no need of the assistance of man to save himself from death, which he voluntarily yielded to according to the decrees of the eternal Father.

Anno 1527.

Book 131.

There are four propositions censured which relate to marriage, the first whereof is, that a married woman who commits adultery ceases to be a wife, and has no more right to her marriage, because she divides a flesh which God had united. The second, that the violation of conjugal fidelity breaks the marriage. The third, that a woman who gives herself to another man, is no longer the wife of her spouse, though she be not divorced, and the husband, in like manner, who has commerce with another person but his wife, is no more a husband even before a divorce. The fourth, as the fire is no fire if it does not give heat, even so a marriage is no marriage without the union of two persons, and one only flesh cannot be that of three or four. These propositions are declared heretical, in as much as the author asserts, that adultery breaks the marriage as to the tie, which is contrary to the doctrine of St. *Paul*, who looks upon marriage as an indissoluble knot. As to those who are already married, (a) *It is not I*, (says the apostle).

Z 5

(a) 1. Cor. vii. 10.

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*but the Lord who commands that the wife shall depart from her husband, but if she departs, let her remain unmarried, or be reconciled to her husband, let not the husband turn away his wife. And in other place; (a) The woman is tied down to the husband whilst her husband lives, but if her husband dies, she is free.*

There are six propositions concerning faith. The first is this, "A faith which is without charity, which does not shew itself when there is occasion, is no faith, and has no more than the empty name of faith." The second, faith and charity are so closely united that the one cannot be separated from the other, because charity is the inseparable companion of faith. The third, the one and the other are inseparable." These three propositions are heretical, contrary to the doctrine of the apostles St. Paul and St. James, in as much

time, by what worship, with what ceremonies, and Anno  
by what words the mystical bread and the cup of 1527.  
the blood of Jesus Christ used to be consecrated Book 131.  
This desire is condemned as too curious, as impi-  
ous, because all that is necessary for the salvation  
of the faithful is found sufficiently determined by  
the holy scripture. *Erasmus* had also said, " would,  
" God that *St. Paul* had a little more clearly ex-  
" plained the state of souls separated from the bo-  
" dy, their abodes, and whether they enjoy an im-  
" mortal glory ; if the souls of the wicked are now  
" tormented ; whether they are relieved by our  
" prayers ; whether indulgences granted by the so-  
" vereign pontiff delivers them from their pains ;  
" questions, which are now-a-days the subject of  
" doubts and disputes with many people, and  
" which would be needless if *St. Paul* had spoken  
" more clearly." The faculty declares, that this  
desire is also needless and even dangerous : that it  
may be the occasion of scandal, and that what we  
have in scripture is sufficient to instruct us in those  
truths, except the article of indulgences, by which  
the popes do not pretend to deliver souls all at once  
from the pains of purgatory.

In regard to the old law, the same author had Of the old law.  
taught, that as that law rather inspired fear than love,  
all that men had to do was to know, that in as  
much as that law shewed them that they were sin-  
ners, and that they could not avoid offending God, Erasmus pa-  
raphras. in  
evang. Marc.  
c. 1.  
they could not escape the severe judgment of God,  
nor be without fear, trembling and despair : for  
who can love him whom he dreads ? This is cen-  
sured as injurious to God and to the laws which he  
has left us. *Erasmus* had said in the second place,  
that the law of *Moses* made people hypocrites only  
by it's shadows, it's victims, and it's terrors ;  
which is also injurious to the law of *Moses* and to  
God. In the third place, that the law incited con-

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science rather than suppressed it, which is false, law being holy and just, given rather to quell passions than to provoke them. Fourthly, that principal precept of the law is to love our neighbour, and to hate our enemy; which cannot be, because there is no commandment of hating enemies. Fifthly, that Jesus Christ taught a young man that the precepts of the law of *Moses* were not sufficient for acquiring the kingdom of heaven; which is advanced with a great deal of nonsense. Sixthly, that if one has sincere charity, he need not fulfil what the law prescribes; which is charged with the error of the *Beguards*. Seventhly, that faith consists only in words and empty discourse; which is impious, and expressed without effect. Eighthly, in fine, that the *Jews* for the most part were curbed only by a sorry, mean and superstitious religion; which is condemned in the same manner as injurious to the old law. [L. 10. c. 10.]

which is contrary to the councils above cited, to Anno  
pope *Gelasius* and to a decree of *Innocent* the 1st. 1527.

The 5th that not only the heretics but the ca- Book 131.  
tholics too doubted also a long time about the au-  
thor of the *Apocalypse*, though they looked upon  
that book as inspired by the holy ghost, is likewise  
condemned as contrary to the sentiment of the  
church, approved in the councils of *Carthage* 3d,  
of *Toledo* 4th, by *Innocent* the 1st, by *St. Irenaeus*,  
*Justin*, *Augustine*, *Damascene*, and others.

And lastly, to the very text of that book, where  
*St. John* himself says, that he bears testimony to  
the word of God, and that he has been banished  
on that account to the isle of *Patmos*; which can  
be understood only of *St. John* the evangelist.

As to the symbol of the apostles *Erasmus* is ac- Of the  
cused of having said, that he knows not whether Apost. or  
it has been composed by the apostles. creed.

The faculty *Eras.*  
maintains that it is of faith, and that all catholic *profession in*  
doctors ought to believe that this symbol has been *evangel.*  
composed and published by the apostles, that it is *Matt.*  
the sentiment of pope *Clement* the 1st of *St. Augus-*  
*tine*, *St. Ambrose*, and *St. Leo*, who all agree that  
each apostle has expounded what he thought con-  
cerning faith, when they all made this symbol;  
whence it follows that this affected ignorance of  
*Erasmus* favours impiety, and is set off in a scanda-  
lous manner; it may be also added to this censure  
that *St. Augustine*, *Rufinus*, *St. Leo*, *Maximus* of  
*Turin*, *Fortunatus*, *St. Pater Chrylogus*, with a vast  
number of other authors have affirmed as a cer-  
tainty, that this symbol had been composed in an  
assembly of the apostles, and this opinion is autho-  
rized by the church, so that it seems to be no less  
than rashness to doubt of it. *Rufinus* and some  
others are of opinion, that the apostles compiled  
this symbol the same year that Jesus Christ suffered,  
soon after the descent of the holy ghost; but *Bar-*  
*tonius*

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*us* and others suppose that they composed it not in the 2d year of the empire of *Claudius*; a little before they separated. However there is no great probability that each apostle pronounced his article; the author of the 145th sermon attributed to *St. Augustine*, *St. Leo*, and *Fortunatus* say, and it appears much more probable, that they composed it together in conference.

Concerning the translation of the holy scriptures into the vulgar tongue, there are five propositions; the first of which *Erasmus* says, that he could wish that all the sacred books were translated into all languages. The second is a kind of exclamation, wherein he says, 'What great crime, if a weaver or a shoemaker speaks of the holy scripture?' The third is, that he will make ploughmen, carpenters, and masons read the scripture. The fourth, that would not hinder any man to read the prophet *Ezekiel*, the *Canticle of canticles*, and

meat; that public instructions are sufficient for them with the reading of some books of scripture fit to edify them, provided there be an explanation added to them, and that they read them with humility. As to the fourth, that it is advanced with rashness, and even with impudence, because there are some books which the popes thought reasonable to forbid simple laymen to read, as the first chapter of *Genesis*, which was not allowed to be read before the age of thirty years. Lastly as to the fifth, it is declared capable of alienating the faithful from vocal prayer, impious and erroneous, leading to the error of the *Bobemians*, who insisted that the divine office ought to be celebrated in the vulgar tongue; and further, that praying in the language consecrated by the church may be useful to those who conform themselves to her spirit, and who in pronouncing the praises of God, call to him for the assistance necessary for leading a good life.

The censure afterwards sets forth five affected expressions, and some changes introduced by the author in his paraphrases, as *sermo* for *verbum*, chap. 1. St. *John*, *frangitur* for *traditur*, in mentioning the words of the institution of the eucharist, 1 *Cor.* chap. 11. *si* for *sic* in the 21st chapter of St. *John*. *Germana conjunx* for *germane compar*, in the 4th chapter of the epistle to the *Philippians*. *Paracletus* for *paraclitus* 14th chap. of St. *John*. *Servator* for *salvator* Lu. 1. and tit. 2. *Betheida* for *Bethsaida*, *John* 5. *Bethabara* for *Bethania*, *John* 1. *Melise* for *Mitilene*, Act. 28. Other faults of inadvertence are also reprehended, as when the author says in his paraphrase upon St. *Matthew*, chapter 10, that the apostle St. *Jude* was the son of *James*, whereas he was his brother; upon St. *Luke*, chapter 2, the parents of Jesus Christ returned to *Betlehem*, instead of *Nazareth*. In St. *John* chapter 1, *Philip* for *Nathaniel*, and others.

Anno 1527.  
Book 131.

Of some terms changed in the paraphrases.  
Ex Erasmo.



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rs. Lastly, the condemnation of this article is with four propositions, wherein the author is to quit entirely the duty of a paraphrast; as when he speaks of adultery, which, he says, breaks the band of matrimony, *Matt.* 19. Of the day of judgment, which no one knows but the father, *Mat.* 24. Of the spirit of God which prays in us with inexpressible groans, *Rom.* 8. Of the same spirit which prays and groans in the saints, *Rom.*

as to merits, in as much as *Erasmus* seems to deny them, the faculty censures eight of his propositions.

St. *Augustine* can scarce determine in what merits consist; which comes near the impious doctrine of *Luther*.

Jesus Christ delivers men from the disorders of the soul to make them know the evil, and put confidence in the physician.

works merit a recompence, which is conformable to scripture. Anno

8. He that fights in hopes of being recompenced, <sup>1527.</sup> <sup>Book 131.</sup> would not fight if he knew that he was not to carry the prize, and for that reason he deprived himself of the reward. This is declared erroneous and contrary to scripture, in as much as St. *Paul* says (a) that he that ploughs ought to plough with a hope of partaking of the fruit of his labour, and that he who threshes the corn, ought to do it in hopes of getting a share thereof.

In regard to relying on good works and merits; <sup>Of confidence in good works.</sup> I find but two propositions, the first whereof is, that *Luther* has spoken in a pious and christian manner of the confidence which we repose in our merits, in our good works, and in our own strength, when he said that we ought to put all this confidence in God and in his promises. The second, that it is dangerous for one to confide in his merits. This destroys good works, and tends to establish *Luther's* sentiment so contrary to holy writ, which says (b) that after this life we must appear before the tribunal of Jesus Christ, that every one may receive what is due to the good or bad actions, which he has done whilst he was clothed with his body; and besides, that those who shall have done good works, shall come out of the graves to make a resurrection to life, and those who shall have done bad works, shall come out to rise to their condemnation.

In fine, St. *Peter* (c) desires that we endeavour to make sure our vocation and election by good works; which hinders us not from attributing all the good we do to God as the principal author, and the fruit of our merits to his bounty and mercy, the more so

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(a) 1 Cor. c. 9. v. 10. (b) 2 Cor. c. 1. v. 10.

(c) 2 Pet. c. 1. 2. 10.

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our co-operation with grace is also the gift of  
, which shews that it is an error to teach, as  
*mus* has done, that it is dangerous for one to  
rely in his merits, if one excludes not the grace  
and mercy of God, which are the cause of our mer-  
iting the reward of everlasting bliss.  
As to the outward ceremonies of the church, and  
rules of a religious life, there are six proposi-  
tions condemned.

The more we stick to outward ceremonies,  
the more we lean to judaism.

I could wish that all men were such as to  
have no need of those ceremonies, or that they  
should not allow them so much virtue,

I do not condemn the prelates, who have es-  
tablished something of the jewish observances on  
account of the weak.

I prescribe none of those things for my disci-  
ples, says Jesus Christ; eat such things, abstain

The first proposition is censured as impious, heretical, conformable to the errors of *Wickleff* and *Latber*. Anno 1527. Book 131.

The 2d rash, which destroys the exterior worship paid to God.

The 3d impious, injurious to the church, whose ceremonies it calls judaical, as fit for none but weak souls.

The 4th false.

The 5th insolent to the church which has approved the monastic state, and authorized the different colours worn by monks.

The 6th injurious to the decrees of councils, of the holy fathers and of the sovereign pontiffs, and tends to insinuate that a monk may lawfully quit his habit, as often as he finds it to suit his advantage or ease.

Concerning vocal prayer there are likewise six propositions. Of vocal prayer.

1. Jesus Christ forbids to speak much in praying. Erasm. in clencho annotat. 60. et in Matt. c. 6. in 1. ad Cor. c. 14.

2. All this singing, these cries, these murmurs, and these noises which are made in the church are more than sufficient if they rejoice heaven.

3. What else is heard in monasteries, in churches and in temples, but confused voices which make a great sound.

4. What, I pray thee, do those people think of Jesus Christ, who believe he finds pleasure in such different voices?

5. In speaking of St. *Paul*, why does the church refuse to follow so great an author? Or, why does she presume not to agree with him?

6. The people hear nothing in churches but voices which signify nothing.

The first proposition is erroneous, because Jesus Christ condemns none but the pagans, who believed that by speaking much they would be heard.

The

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the 2d which condemns church singing and music is advanced temerariouſly and falſely, and ſa-  
ys the error of heretics.

the four laſt are impious, and tend only to diſ-  
ge the manner in which the praises of God are

touching the celibacy of prieſts, there is but one  
poſition extracted from *Erasmus's* explanation  
the firſt epiſtle to *Timothy*, chap. 3. and another  
n out of *Elenchus*.

The firſt, in as much as chaſtity is very commen-  
e in a biſhop, if it happened that one could  
thoroughly embrace that ſtate, it ought to be  
idered if he was or had been the huſband of  
one wife. The faculty ſays that this counſel  
ogates from the law of the celibacy of the prieſts  
cted in the latin church; as if it was more con-  
ent that this law had not been eſtabliſhed, which  
mpious and borrowed from the doctrine of *Wick-*

tin church are still more strictly bound to do the same. Anno

In regard to original sin, *Erasmus* explaining this passage of *St. Paul, Rom. 5.* in whom (*Adam*) all have sinned, seems to understand actual sins, contrary to the true meaning of the apostle: for it is not true that all men have sinned actually; children before the use of reason have committed no actual sin. Therefore the explication of the paraphrast favours the error of the pelagians who denied original sin. 1527. Book 131. Of original sin. Erasmus. in epist. ad Rom. c. 5.

With respect to the temporal punishment of children on account of the sins of our parents, the author had said, that God punishes not the children for the sins of their father and mother, as the law teaches; unless the children follow the vices of their parents. This proposition understood in general, as far as it asserts that God never inflicts any temporal punishment on children if they do not imitate the crimes of their parents, as if that was repugnant to the divine justice and to natural equity; this proposition, I say, is heretical, and contrary to the holy scripture, which specifies pretty often children thus punished. It was on this score that they were drowned in the deluge, consumed in the conflagration of *Sodom* and *Gomorrha*; it was on this score that God punished with death the child which *David* had got by *Bersabee* in adultery, and the law which says, that children are not punished for the iniquities of their parents, ought to be understood of eternal punishment, and not of the temporal.

With regard to the punishment of heretics.

1. *Erasmus* compares those who would have them put to death, to the servants who would pull the tares before the time of reaping, and who were stopt by their master. "Heretics therefore (says he) ought to be tolerated; in hopes that they Of the punishment of heretics. Erasmus. in Matt. c. 13. et in supputati- onibus.

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might mend, and change the tare into good  
corn; but if they persevere in their heresy, they  
must be reserved to the sovereign judge, who  
will punish them according to their deserts.  
This is according to the faculty, the error of the  
Luthars, of the *Waldenses*, and of *Luther*, con-  
firmed by general councils, and by the laws of  
the princes.

*Erasmus* says, that he does not exhort princes  
to punish heretics, nor dissuade them from it, that  
he only shews what priests ought to do. Upon  
which the faculty judges, that if it be permitted to  
ecclesiastics, according to the intent of the law, to  
declare war, or to engage temporal princes to  
declare war against the *Turks* and *Jews*, it is no less  
lawful for them to make war against heretics; and  
upon the faculty produces the example of *St  
Martin*, who assisted in the war against the *Albigensians*.

7. The severest punishment instituted by the ancient bishops was excommunication. This is true with regard to the first ages, because in them days the princes were pagans; but since they became subject to the church, it was necessary to quell the insolence of heretics by more violent remedies. Anno 1527. Book 131.

As to the defect of evangelical vigor; *Erasmus* says, that there have been some men in all ages who did honour to the gospel, and took it's part, by maintaining it's purity, but that for four hundred years past, that zeal and that vigor slackened greatly in many persons. This proposition as to its last is advanced rashly, because within these last four hundred years there have been some great men, who have signalised themselves by their piety and erudition, as *St. Bernard, Hugo and Richard of St. Victor, Peter Lombard, Gratian, St. Thomas of Aquin, St. Bonaventure, Alexander of Hales, William of Paris, Nicholas of Lyra, John Gerson, Thomas Waldo*, and others. Of the defect of evangelical vigor. *Erasmus* prepos. in *Joan.*

Concerning the sabbath. "There will be a time" (says *Erasmus*) when all days will be equally holy to those who are truly pious." This proposition, in as much as it insinuates that the solemnity of Sunday and of other feasts, so holily and so profitably established by the church, shall be one day abolished in the militant church, which would overthrow christianity, is advanced without any foundation, and is conformable to the error of the *Beguards*, who say that the third precept of the decalogue: *Remember to keep holy the sabbath day*, is no longer in force, and has ceased with regard to the righteous. Of the sabbath. *Erasmus* in evangelio, *Marci. c. 2.*

Concerning the church. It is said that the church of Jesus Christ receives neither the deaf, nor the dumb, nor the blind, nor the weak, nor the lame; it is only the synagogue that admits these sorts of people. This proposition seems to affirm that none but the righteous Of the church. *Erasmus* in *Marci. 3.*



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ous compose the militant church, of which is mention here : which is opposite to the doctrine of the gospel, which compares the kingdom of heaven, that is the church upon earth, to a net cast to the sea, with which all kinds of fishes are caught, and to a field wherein the master finds tares with the good grain.

Concerning the blessed virgin *Mary*. 1. The *Gabriel* said to *Mary*, ' what is offered to you is an effect of the divine favour, and ought not to be attributed to your merit.' The faculty of reason that if the author, in supposing the bounty and liberality of God with regard to the incarnation, means that the holy virgin has in no wise merited to be the mother of God, the contrary whereof is taught and sung by the church, the proposition is false and derogates from the honour due to our ever blessed virgin. 2. To me it does not appear certain, that during the infancy of *Jesus Christ*

him somewhat less than the angels. And the apostle *St. Paul* says, (a) that he had been for some little time made inferior to the angels; which being understood only of the saviour as man, it necessarily follows that man is inferior to an angel. Anno 1527. Book 131.

As to *St. Peter*, it is said, that this holy apostle by these words, *thou art Christ the son of the living God*, had acknowledged with an entire certainty and in an unquestionable manner, that Jesus Christ was the messias promised by the prophets, and the son of God by a singular love. These last words are censured, as giving room to think ill of the divinity of Jesus Christ, and to favour *Nestorius*; because the Saviour of the world is not the son of God by a singular love of God towards him, nor by adoption, nor by grace, but by nature and by origin. Of *St. Peter*. *Erasm.* in *Matth.* c. 16.

As to *St. Paul*, the faculty censures the passage wherein that apostle, writing to the *Philippians*, prays some body whose name is not known, and who has been the faithful companion of his labours, *Germane compar*, to assist those women who laboured along with him in the propagation of the gospel. *Erasmus*, in his paraphrase, instead of these two latin words, has placed *Germana conjunx*. according to the greek text, as if a woman was meant thereby. This is condemned as being foreign to the latin version followed by *St. Augustine*, *St. Jerome*, *St. Ambrose*, and many other catholic doctors. The authority of *St. Jerome* is made use of to refute those who think that *St. Paul* has been married, and that he means his wife in this place. The text of that apostle clearly proves the contrary, as he says in many places, that he wished that all men were like himself, and speaking to widows and maidens, he adds, that it is fit they should remain in that state, (b) as he does himself. Now he would not have spoken thus if he had had a wife. Of *St. Paul*. *Philipp.* c. 4. v. 3. where *Erasmus* reads, te rogo vera germana que conjunx. for germane compar.

(a) Psalm 8. v. 6: (b) 1 Cor. c. 7. v. 8.

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in regard to St. *Denis* the areopagite, *Erasmus* declares that the author who in the books of the ecclesiastical hierarchy describes at full length the ancient practices of the church, appears to the learned much later than the areopagite; whereupon the faculty declares that those who believe that St. *Denis* the areopagite is not the author of them books of hierarchy, are rather to be called rash and lovers of innovation, than learned men; which they prove by the seventh general council, which calls the person who composed that work, the *Great Schismatic*. Such was the sentiment of the faculty in those days; but now that things are weighed in the scale of criticism, people have got over that prepossession. It is certain that the *Severian* heretics were the first who quoted these books, unknown to all antiquity in the year 532, in a conference which they had with the catholic bishops at *Constantinople* in the emperor *Justinian's* palace: and that

from the father and son has but one or two principles; what distinguishes the father from the son? what difference there is between the manner wherein the son proceeds from the father, and that wherein the holy ghost proceeds; and some others which the faculty condemns as rash, and extolls this school theology very much, which *Erasmus* without any doubt has vilified in many parts of his works. Anno 1527. Book 131.

After the conclusion of this censure, which was issued in the college of *Sorbon*, the sixteenth of December, 1527. The faculty added some propositions thereto which had been annexed to the end, in the edition which was made thereof, by the negligence of the clerk. There are two of them concerning the mercy of God, wherein *Erasmus* is accused of saying, that those who rely on their merits and works, expose themselves to many evils, and when the royal prophet says, (a) *God has covered us with the shield of his good will*, he excludes the confidence in merits. This is conformable to *Luther's* heresy, if he means an humble and pious confidence, which is useful and even necessary for attaining to everlasting life. No. 75. Other propositions condemned in Erasmus. D'Argentré collect. judic. de nov. error. lib. t. 2. p. 174. & seq.

The following proposition regards the celibacy of priests, of which we have already spoken, and the last propositions taken out of *Erasmus's* preface to the works of *St. Hilary*, regard also school divinity, wherein the author says, that this saint acknowledged that it was very dangerous to speak of incomprehensible things, and to pronounce upon those that are beyond the reach of our conception; that peace and unanimity which are the main point of our religion, consist in defining very few things, and in allowing every one to judge as he pleases; that the true divinity defines nothing but what is in

A a 4

scripture;

(a) *Scato bona voluntatis tua coronasti nos. Psal. 5. v. 15.*

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ture ; that there is a great number of questions  
h must be deferred till the time when we shall  
God face to face ; and that it is a shame, that  
rabbies are not able to answer upon some pas-  
s. All these propositions are qualified in the  
e manner as those which we have already men-  
ed.

*rasmus* having received advice some time before  
censure, that the faculty of divinity of *Paris* was  
hining some propositions extracted from his  
ks, and even that some of them had been al-  
y condemned, wrote to the parliament of *Paris*  
ter dated the fourteenth of *November*, this year  
7, to complain of the design of the *Syndic Na-*  
*Beda*, and to entreat the court to interpose  
authority in order to stop the proceedings of  
doctor, not that he feared (laid he) the judg-  
t of the faculty of divinity of *Paris*, which he  
oured ; nor suspected the truth of his doc-

fect it produced. What is certain is, that the cen- Anno  
sure was issued, as we have related. 1527.

This censure gave his enemies great Joy, and furnished them with an occasion of slandering him ; but let us hear the sentiment of a celebrated modern author upon this subject, who has justified *Erasmus* against those censors ; “ As to the “ censures of the faculties of divinity, (says he) “ we know the respect which is due to the famous “ and learned companies which have given them. Book 131. No. 77. *Erasmus* justified in regard to these censures.

“ But a man will not think that he fails in that point when he affirms that kings, popes, princes, cardinals, bishops, and all the great men of the catholic church have given this author such encomiums, as may counterbalance those censures, and lessen the impression, which they might make on the minds of the most prejudiced. Besides, we do not pretend that *Erasmus* has never erred, or that there is no fault to be found with the matter, or with his manner of treating of it, in that prodigious number of works which he composed. He himself never pretended it. But if he has deviated in any thing from the opinions commonly received, he thought so well, and wrote so excellently upon an infinity of other matters, that all the censures that could be issued against him, have not hindered nor could hinder him from being reckoned one of the most learned and one of the greatest men that God ever gave his church. Apologie ou justification per M. Marfolier en 1713. p. 190. Marfol. apol. d' *Erasmus*.

“ Which made cardinal *Ximenes* formerly say to one of those who censured *Erasmus* ; either do it better, or let those do it to whom God has given the talent. Dupin biblioth. des auteurs ecclesiast. to. 14. in 4°. p. 77. dans l'histoire d' *Erasmus*.

“ We don't pretend therefore, that *Erasmus* has been irreprehensible (who can boast that he is so?) “ but it may be lawfully affirmed, that in his time “ one could dispute about many things, of which “ we

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we are not permitted to doubt since the council of *Trent* has fixed our sentiments and our belief.

The time in which *Erasmus* lived still retained a great deal of those dark ages, which had introduced so many innovations among the people. There was little known of antiquity then, all that had not been spoken of two or three ages before was reckoned new, suspected, reprehensible. It was enough that custom had authorized any thing, erroneous or not, it was not allowed to oppose it: among so many people led by prejudice, there might have been some learned men, who saw more clearly than others, but their number was not great; and upon these occasions it is the number that carries it; the voices are not weighed, they are counted.

It is certain, that some of these censures were rather than the council of *Trent*: and it could

The other article of impeachment made use of Anno 1527. to render *Erasmus* suspected, was the courteous manner in which he treated the heretics. People made a crime of the esteem which he seemed to have for their learning, of the correspondence which he held with them upon points of science, and of the moderate measures and gentleness which he thought were the only means to be used to bring them back to the communion of the church. It is true, that *Erasmus* was of this way of thinking, but cannot one have a regard for persons without approving of their errors. This learned man behaved very civilly to heretics, whilst he thought that they might be reclaim'd by sweetness, but as soon as he found that that method was useless, he spared them no longer, and declared openly against them, and it was on that score that the emperor *Charles* the Vth himself congratulated him in a letter which that prince wrote to him the thirteenth of December 1527, at the very time that the censure of his works was going on in *Sorbon*. He thanks him for having given him notice that the progress of *Luther's* heresy was on its decline, he acknowledges that not only he himself (emperor) but the whole christian commonwealth, is entirely obliged to him for so great a service, and adds in express terms, that he alone, on this occasion, has done what emperors, sovereign pontiffs, princes, universities, and all the most learned men of his time were not able to do. That he has thereby acquired immortal glory before God and before men. In the next place he congratulates him on his happy success; he entreats him to continue what he has so happily begun, and assures him that he will back him with all his power in that holy undertaking. This passage is enough to quash all those who have charged *Erasmus* with being a friend to *Luther*; and if any one desires another more express, let him

remark

Book 131.

No. 78.

*Erasmus* is charged with holding too close a correspondence with the heretics.

Inter epist. *Erasm.* ep. 915.



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mark these words taken out of a letter which he wrote to a physician. " This new gospel (says he) produces a new kind of obstinate, impudent, dissembling, slandering, lying, cheating people, who do not agree among themselves, trouble some to others, factious, furious, litigious, who displease me so much that if I knew any town, where they were not, I would go and settle there." This portrait is far from resembling a father of the *Lutherans* and *Zuinglians*.

To judge of things by appearances, *Erasmus* had occasion to signify to the emperor that the progress of the new gospel was on its decline, by the division which had arisen between the leaders concerning the eucharist; *Luther* teaching that the substance of the bread remained along with the body of Jesus Christ, *Zuinglius* on the contrary maintaining nothing but the sign and the figure. *Luther*

*Philip*, landgrave of *Hesse*, a very zealous de- Anno  
fender of the new gospel had foreseen this disorder, 1528.  
and from the first years of the debate had endea- Book 131  
voured to reconcile them; as soon as he saw the No. 80.  
party strong enough, and besides threatened by The land-  
the emperor and by the catholic princes, *Ferdinand*, grave of  
the elector of *Brandenburg*, *William* and *Lewis* of Hesse and  
*Bavaria*, the elector of *Mentz*, and others, he be- the elector  
gan to frame the designs of a league. The occasion of Saxony  
of this enterprize was the assurance which *Otho Pack* prepare for  
vice chancellor to duke *George*, and an egregious im- war.  
postor, gave the landgrave and the elector of *Saxony*, Sleidan in  
that the catholic princes had combined together to comment.  
crush these two princes and the religion, producing lib. 6. p.  
a copy of that confederacy planned by himself, and 183.  
promising to shew the original; the maxims which Melancht.  
*Luther* had laid down as the ground work of his l. 4. ep. 70.  
reformation, not to have recourse to arms, were Cochleus in  
soon forgotten. Under colour of this imaginary act. et script.  
treaty between the catholic princes, the landgrave Lutheri ad  
and the elector of *Saxony* levied troops, wrote to an. 1528. p.  
all quarters, drew up manifestos and made heavy 183. et seq.  
complaints. This surprised the princes so much, Raynald. ad  
who had not the least thoughts of that league, that an. 1528. n.  
they had no difficulty in justifying themselves. 42.  
The landgrave sent the copy of it to duke *George*  
of *Saxony*, his father-in-law, who pressed him to let  
him know the author of it, otherwise that he would  
think he himself had invented that villainous strata-  
gem in order to raise commotions in *Germany*.  
When *Pack* could not produce the original, ac-  
cording to promise, the affair was adjusted by the  
discovery of the cheat, the forger was convicted,  
abandoned by the landgrave, and after having ram-  
bled for some time in strange countries, he was put  
to death at *Antwerp*.

But tho' the bishops and princes of *Germany* had No. 81.  
proved in a convincing manner that this league was  
imaginary, They lay  
down their  
arms by the

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inary, that they had never thought of it, and that  
e's declaration fully justified them, the landgrave  
not satisfied with these reasons, he exacted great  
s of money, which some bishops were obliged  
ive him, to indemnify him for the expence he  
been at in raising forces which he himself ac-  
wledged to have been grounded on false reports.  
ost the archbishop of *Mentz* 40,000 crowns  
old, the bishop of *Wurtzburg* as much, and the  
op of *Bamberg* twenty thousand; these prelates,  
innocent chose rather to purchase peace at that  
than to have an unjust war to maintain, the  
e, so as the emperor was still in *Spain*, as the  
ue of *Suabia* could not so speedily relieve them,  
as the greatest number of their subjects were al-  
y infected with *Lutheranism*.  
With this money they guarantied their estates a-  
st the disorders and ravages which always at-  
wars, particularly when religion is in the case,

pretended to be peacemakers, were the first to take up arms upon a false report, as *Melanchton* acknowledged. This makes him further affirm, that when he considers into what disgrace the good cause is likely to fall, he is almost overwhelmed with grief. *Luther* was not of the same sentiment; for though the protestant authors agree that this pretended league of the catholic princes was but an illusion, *Luther* was resolved to believe that it was real, he wrote many letters and a number of libels wherein he rails vehemently against duke *George of Saxony*, so far as to say, that he was the greatest fool of all fools, a proud *Moab* who daily undertook things that were beyond his power, adding, that he would put up his prayers to God against him, after which he would admonish the princes to exterminate such folks, who coveted to see all *Germany* covered with blood. That is to say, for fear of seeing the country in that dismal state, the *Lutherans* were resolved to reduce it to that condition, and begin by exterminating the princes who opposed their designs. This *George* duke of *Saxony* was as great an enemy to the *Lutherans*, as his kinsman the elector was favourable to them; and it is for that reason that *Luther* treats him so ill. One may see what he says of him in a letter which he wrote to *Wenceslaus Lincus*, an apostate of the *Augustinian* order, whom he calls his brother and the servant of Jesus Christ in the gospel. This letter is dated in the month of *June* the Sunday after *St. Barnaby's*.

Anno 1528.  
Book 131.

Sleldon. lib.  
ut supra.  
David Chytrous in Sax.  
ad. an. 1528.  
p. 312.  
Luther. in  
ep. ad Vin-  
cent. Lyncum  
t. 7. et apud  
Chytr. in  
Sax. p. 312.  
et 982.

Cochleus de  
act. et script.  
Luth. hoc  
anno 1528.  
pag. 186,  
187.

In the beginning of this year was held the famous, and, at the same time, scandalous conference of *Bern*, which had been appointed by the circular letter of that canton, the seventeenth of *December* 1527. *Cochleus*, who was then at *Mentz*, foreseeing what a signal blow the catholic religion was to receive thereby, wrote also to the people of *Bern*,

No. 83.  
Conference  
of Bern.

Sleldon. in  
comm. l. 6.  
p. 183.  
Cochleus de  
act. et script.  
Luther. an.  
and 1528. p. 188.

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exhorted them to have a regard to the law of  
to the authority of the church, to the holy  
olic see and to the edicts of the emperors; not  
ll in question by unlucky disputes the articles of  
faith, received and approved during the course  
many ages. He chiefly insists on the manner  
hich things were to be debated in that confe-  
; viz. that all tradition would be rejected, and  
vise all that the doctors of the church have  
nt, in order to go by the passages of the old  
new testament alone; "because scripture (says  
ockleus) is an inanimate thing, which cannot  
eak nor judge by itself which of the two par-  
es understands it right, and cannot resist those  
ho offer it violence, and who interpret the  
ords of it in a perverse and corrupt sense. Has  
ot the divine law ordained (continues he) that  
any doubt arises, it is to be proposed to the  
gh priest, that one is to submit to his judg-

tion there and was obliged to retire. Thus the heretics having all in their own power had every thing easily determined in their favour. The divines of the canton of *Bern* made the first motion, viz. *Francis Ko'bus* and *Bertbold Hallerus*, *Zuinglius*, *Oecolampadius*, *Bucer*, *Capiton*, *Blaurer*, and many other sacramentarians supported what the others had advanced, and the whole dispute rolled upon the eucharist. *Conrad Tregarius* resolved to maintain the doctrine of the catholics, but he was immediately silenced under a pretence that he made use of other proofs beside scripture. *Andrew Alibamer*, who had wrote to maintain the presence of the body of Jesus Christ in the eucharist, was sent for, and he defined it in the name of the *Lutherans* and catholics.

*Zuinglius* made a long discourse on the supper, No. 85. to explain and establish his opinion, which however was not entirely agreed to in the assembly, as *Bucer* acknowledges. Yet the ten articles were approved; in consequence of which the magistrates of *Bern* and of some other towns ordered, that no application should be made to the bishops for the time to come, and abolished all over their territory the mass, prayers for the dead, the monastic state, and the other practices and ceremonies of the catholic church; those of *Constance*, who had already begun to approve the new gospel in some points, followed the example of the canton of *Bern*, and abolished also the images, the altars, and the ceremonies of the mass, at the solicitation of *Ambrose Blaurer*, an apostate monk of the abbey of *Alberspach* near *Wittenberg*, who, perverted in the year 1523 by *Luther's* writings, had quitted the cloister, and spent some time with his parents. The abbot of his monastery thought to oblige him to come back, but he insisted that he would not, except on certain conditions, which were refused him: he apostatized in

Anno 1528.  
Book 131.  
The ten articles approved there.  
S'cidan. ut supra, p. 184.  
Cochleus p. 190.  
Crusius in anal. suev.  
Melchior Adam in vita German. Theolog.

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time after, and preached *Luther's* errors at  
ance whither he had retired; from thence he  
to *Bern*, and appeared at the conference with  
*glius* and the rest. *Calvin* has given this a  
te great encomiums in his epistles.

he people of *Bern* took care to mark in letters  
old upon a pillar, the day and the year that the  
olic religion was abolished in their canton, in  
r to keep a perpetual remembrance of it to po-  
ty; and at the same time forsook the alliance  
h they had made with the king of *France*,  
king themselves unworthy of carrying arms un-  
the banners of a most christian king, after hav-  
apostatized from the true religion. *Cochlaus*  
arks that after approving the ten articles, they  
olished a new reform wherein they enacted:

- . That those ten articles should be received,
- . That none of their subjects should for the fu-

of *Bern*, and *Cochlaus* against the new reform. The Anno first beside the ten articles produces also twenty-five 1528. other erroneous ones which were admitted in the Book 131. dispute, ten contradictions, and fifteen passages of the holy scripture falsified. The second answers article by article all the heads of the new reform, and expatiates much more on what relates to the marriage of monks and nuns.

*Luther*, informed of the progress which *Zuin*-No. 87: *glius* and *Oecolampadius* were making in *Switzer-* Luther writes a- *land*, where their party was growing stronger every gainst Zuin- day, wrote a book this year against the one and the glius and a- other, entitled, *Luther's confession touching the sup-* gainst the *per of Jesus Christ*. In this book he declares his anabaptists. sentiment concerning many articles of faith, and calls Cochl. ibid. his adversaries the slaves of satan; but they did not ut supra, p. fail to answer him. In the third part of this work 129. *Luther* makes his profession of faith, which he desires may be considered as his last will and testament. It is here he absolutely denies free-will, and rejects the vigils, masses, anniversaries for the dead, which he calls the devil's warehouse; the invocation of saints, extreme unction, marriage and order as sacraments. Finally, he declares that as great a sinner as he might have been in his younger days, the greatest crime that he committed against God was his having been a monk, and to have celebrated mass for the space of fifteen years. He also composed another book, in the *German* tongue, upon communion under both species, which was refuted by *Cochlaus*.

*Luther* had also written some time before, in the Cochl. ibid. *German* language, against the anabaptists, because he p. 178. saw that he was censured by many, and reproached Ulemberg. with having been the author of all those different in vita et sects, at the same time that he complained against gest. Luth. the cruel punishments inflicted on them wretches, c. 19. who would, said he, suffer torments enough in hell. Raynald. ad an. 1528. n. 22.



## THE HISTORY of

What is remarkable in this work of *Luther's* is, in examining the first proposition of the anabaptists, by which they reject the baptism of infants, in order to have nothing in common with catholic church, *Luther* proves that by the same reason they should reject the holy scripture, and by other excellent things. Here he extolls the church of *Rome*, and the sovereign pontificate contrary to his custom, acknowledging that it contains a great number of good things, which ought not to be rejected on account of the hatred that one might bear to the pope: "It is from that church (said he) that we have received the true scripture, true baptism, the true sacrament of the altar, the true power of the keys to forgive sins, the true office of preaching, the true catechism, as the Lord's prayer, the ten commandments, and the articles of faith." Such was the inequality of *Luther* in judging. The remainder of this work is per-  
fectly

preached also against magistrates and against pow- Anno  
ers, which they resolved to abolish; they forbade to 1528.  
pay tributes, and insisted that all goods should be Book 131.  
common. There was a multitude of anabaptists in the  
cantons of *Basil*, of *Schaffhouse*, in the territory of *St. Gal*, and in many other places: they every-where  
rebaptized and excited the people to revolt against  
the magistrates (there were very severe edicts  
made against them.) *Balthasar Hubmeier*, of *Wald-  
shut*, of whom we have spoken elsewhere; having  
been banished from *Zurich* had retired into *Mora-  
via*, where he seduced *Jacob Hutter*, and having  
been at length arrested, was burnt at *Vienna* in *Au-  
stria*, the year before. *Manzius*, his disciple, hav-  
ing been also taken by order of the magistrate of  
*Zurich*, was drowned the same year. *Blaurok* was  
whipt and banished out of the canton of *Zurich*; he  
died a miserable death in *Tyrol*. *Gaspard Schwank-  
fels*, a gentleman of *Silesia* joined the party of the  
anabaptists, and broached more new errors, con-  
demning not only the baptism of infants, but also  
stripping Jesus Christ of his human nature, not al-  
lowing to submit to magistrates, and calling the  
scripture a dead letter in comparison of revelations.  
He composed a book for the defence of *Luther's*  
doctrine, which he dedicated to the bishop of *Bre-  
slaw*. He afterwards formed a new sect, and was  
banished his country this year. At the same time  
*David George*, who had published his heresy in the  
*Low Countries*, was whipt at *Delft* in 1528, had  
his tongue bored and was exiled for six years.  
*Melchior Hoffman* preached the doctrine of the a-  
nabaptists in higher *Germany*, and was imprisoned  
at *Strasburg*. *James Kautz* taught the same errors  
at *Worms*, and was turned out of that city by the  
elector Palatine. In short, *Switzerland*, *Germany*  
and the *Netherlands* were full of fanatics, who  
preached without mission and without knowledge,

*Ulemberg in  
vita et gestis  
Lutheri, c.  
18.*

*Joannes Fa-  
ber libro ad-  
versus Gas-  
par Schwank-  
fels.*

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that came into their noddles, who inspired a re-  
every-where; and who committed a thousand  
lèges and a thousand abominations. *Luther* a-  
began also to infect *France*, and the cardinal  
*Bourbon* having prayed *Francis* the first in the  
e of all the clergy, in an assembly which was  
in *Paris*, towards the end of the foregoing  
to apply a seasonable remedy to so great an  
as it was the duty of a most christian king,  
majesty published very severe edicts against  
e who should be convicted of propagating new  
rs, and whose sentiments should not be ortho-  
e. *Luther* and *Zuinglius* had sent into *France*,  
e of the most able of their disciples as early as  
year 1521. The place where the followers of  
heresies used to meet was *Straßbourg* near  
*Martin Bucer*, who wavered at that time, as he did  
a long while, between *Luther* and *Zuinglius*,  
before those who followed his opinions, went by

ans with six of his suffragan bishops, and \* the Anno grand vicar of the 7th. These suffragans were 1528. *Chartres, Auxerre, Meaux, Paris, Orleans, Ne-* Book 131. *vers and Troyers.* This council which had two objects under consideration; the condemnation of *Lu-ther's* errors, and the reformation of the church in discipline and morals, began the third of *February*, 1527, that is to say 1528, before *Easter*, and did not break up till the ninth of *October* the same year. The celebrated *Joshua Clichtbou* of *Newport* in *Flan-ders*, and doctor in divinity of the faculty of *Paris*; signalized himself greatly in this council by his profound erudition, and by his zeal for the support of discipline, and the preservation of the faith.

The archbishop of *Sens* wrote a synodal letter in No. 90. the name and with the approbation of the council, wherein, after having proved that the universal church cannot err, being governed by the holy ghost, he condemns in general and anathematizes, as heretics, all those who believe or obstinately defend any doctrine different from that of the church of *Rome*. He afterwards recounts the errors of the heretics touching the sacraments, when they teach that laymen and women can absolve as well as priests; that they can consecrate the eucharist, that clergymen in the higher orders are not bound to celibacy; that they give monks liberty to marry; that they enervate the decrees of popes and the holy canons; that they explain the holy scripture in a depraved sense, by renouncing the explication of the holy fathers.

The letter adds, "For all these reasons dreading  
" that the poison may infect the field of the Lord,  
" the council revives the ancient canons, and ex-  
" communicates pursuant to the council of *Late-*

Cap. excom-  
municamus  
1. in princi-  
pio de here-  
ticis.

B b 4

" ran

\* This was Peter de l'Etoile grand vicar to the bishop of Orleans.

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all heretics who shall rise against the church, and all those who shall believe otherwise than the Catholics. These are cut off from the communion of the faithful; but if after having been thus condemned they will not return to the union of the Catholic faith, they shall have perpetual imprisonment, or to perform salutary penance, and if they refuse, they shall be deliver'd to the secular judge, as the ecclesiastics, after first degrading them from their orders, and because it would be difficult to assemble the number of bishops required by the laws for the degrading of priests, one bishop is empowered to do it, by calling some abbots or other prelates to his assistance.

With regard to those who relapse, it is enacted, that they shall be given up to the secular power, without any form of procedure, and those are deemed such, who, having juridically abjured their heresy, even though they should not have been

the archbishop of Sens to add to their synodal ordinances so excellent a statute and so necessary in the present conjuncture, and to get it published in the next synod which they should convoke.

No. 91.

The council made sixteen decrees upon faith. The first of which regards the unity and infallibility of the church, declares that she cannot fall into any error in matters of faith and morals, as she is the pillar and support of truth, built upon a firm rock, that winds and inundations cannot overturn her, and that the gates of hell shall never be able to prevail against her. This church therefore being the place where God dwells with men, it follows, that out of her pale there is no salvation; that she is one, holy and infallible, indefectible, without the power of ever falling off from the faith, or twerving from charity. Finally, that whosoever submits not to her authority in doctrine and morals, is worse than an infidel.

Particular decrees of this council concerning the faith of the church.

Collect. concil. ibid. p. 444. &c.

Of the infallibility of the church.

The second decree, after having proved that those are guilty of manifest impiety who deny the unity and sanctity of the church, demonstrates her visibility against the opinions of the Lutherans, who maintain her invisible, spiritual, and unknown; for if that were so, how could one have recourse to a judge that one could neither know nor find, if a difference should arise? And when Jesus Christ says, that if your brother will not hear your corrections, he is to be denounced to the church, what can be more absurd and more useless than this counsel, if the church be so hidden that she cannot be discovered? Whosoever therefore affirms that she is invisible, and that she has no fixed place of residence, not only advances a heresy, but it may be also said, that he has drawn that error out of the bottom of all heresies.

Of her visibility.

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the third decree declares, that if God did not  
his aid nor his presence to the ancient syna-  
to decide the controversies of the law, and  
plain what had been obscure therein; what  
succours does he grant to the church, which  
initely above the synagogue, and which hav-  
certain and infallible rule appears in general  
councils which represent her. They therefore have  
power of deciding articles which regard the pu-  
of faith; the extirpation of heresies; the re-  
ation of the church, and the integrity of mo-  
Their authority is sacred and inviolable, and  
soever resists them with obstinacy, and refuses  
submit to their decrees, ought to be justly re-  
d an enemy to the faith.

the fourth decree says, that the holy scripture  
ng been inspired by the holy ghost, who spoke  
he mouths of holy men, that it being useful  
eaching, for rebuking, for correcting and for

ditions which they have learned either by his words, Anno  
or by his letter; and that prescribing to the *Corin-* 1528.  
*thians* the manner in which they ought to partici- Book 131  
pate of the eucharist, he told them in his letter <sup>1 Cor. c. 11.</sup>  
that he would regulate all other affairs, when he v. 34.  
should come, which is a convincing proof of apo-  
stolical traditions, and it is even believed that the  
apostle points out certain ceremonies which he pre-  
scribed to the *Corinthians* in the celebration of the  
sacrifice, and which are not written. One ought  
therefore to believe and observe such things as have  
been received by that channel; and whosoever will  
reject a truth under this pretext alone that it is not  
clearly expressed in the holy scripture, ought to be  
considered as a schismatic and a heretic.

The sixth decree speaks of the constitutions and <sup>Of the con-  
stitutions  
and customs  
of the  
church.</sup>  
customs of the church, to which one ought to sub-  
mit with respect, since they are authorized by the  
sacred councils and sovereign pontiffs, which one  
cannot despise without despising Jesus Christ him-  
self. *St. Paul (a)* has alledged the custom of the  
church to refute those who did not approve of the  
law by which women were ordered to be veiled in  
church. If any one loves contentions, for our part  
it is not our custom, nor that of the church of  
God. Those are therefore to be obeyed who are  
set over us to guide us, and if they establish any  
custom, which is not found in scripture, one ought  
to submit; the authority of the church in that case  
supplying the place of the holy scripture.

The 7th decree pronounces an anathema against <sup>Of fast and  
abstinence.</sup>  
those who observe not the fast of lent, and the  
other fasts and abstinences ordained by the church,  
nothing being more conducive to suppress the  
temptations of the flesh; and that kind of devils,  
which, according to the words of Jesus Christ, (b)

a;c

(a) 1 Cor. c. 1. v. 16. (b) Matt. c. 17. v. 20.



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expelled only by praying and fasting. If any therefore following the error of the *Aerians*, damned above a thousand years ago, and renewed by *Jovinian*, *Vigilantius*, the *Waldenses*, *Wickliffe*, the *Hussites*, and in these later days by *Luther* and his followers, will not observe the fast of lent, the days of abstinence prescribed by our forefathers, the authority of the sacred councils declares them accursed.

The eighth decree treats of the celibacy of priests, which has been always practised in the latin church, as specified in the second council of *Carthage* as a constitution even in the days of the apostles. No man certainly could be established more holily to urge priests to approach the altar with purity, to fit them for the administration of the sacraments. Therefore whoever teaches that priests, deacons, and sub-deacons are not tied down to the duty of celibacy, and says, that they are allowed to marry, ought to be reckoned a heretic.

ghost, it gives us grace by its virtue ; as to holy order, that men are thereby established the ministers of Jesus Christ, and consequently that it confers grace ; as to the eucharist, that it contains really the true body and the true blood of Jesus Christ, and procures everlasting life for those who receive them worthily ; as to confirmation, that it has been instituted by Jesus Christ to strengthen in grace those who have been baptized, and that the bishops are the sole ministers thereof ; as to penance, that it is necessary for those who have sinned after their baptism, that it is that second plank after shipwreck, which procures salvation, and that it ought to be attended with a contrite and humble heart, which God rejects not ; as to confession, that it is not a new invention, as we find it grounded on so many oracles of scripture, that it has been instituted by Jesus Christ, authorized by tradition since the time of the apostles to this day, and that it ought to be inviolably observed by all the faithful ; as to extreme unction, that it is a sacrament hinted at in St. Mark, (a) and established more clearly by the apostle St. James, who shews, that like the other sacraments it operates the remission of sins ; as to marriage, that it is a true sacrament whereby persons joined together receive a heavenly blessing, which no one can deny without being a heretic.

The 11th decree speaks of the sacrifice of the mass, which is so necessary for us, and proved by so many passages of scripture ; for Jesus Christ taking the bread, gave thanks, broke it and gave it to his disciples ; saying, *This is my body, which is delivered for you.* He afterwards commanded all priests to do the same thing in remembrance of him ; for this holocaust, this victim for sin, this peace offering, this continual sacrifice, is that pure oblation

Anno

152.

Book 131.

Of the sacrifice of the mass.

Luc. c. 22.

v. 19.

(a) Marci, c. 6. Ep. Jacobi, c. 5.

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on which the prophet *Malachy* has foretold, to be offered in all parts of the world after the ceremonies of the old law were abolished. Whoe believes and teaches the contrary is a heretic. The twelfth decree refutes *Luther*, who asserted that the temporal punishment due to sin, was removed along with the guilt, who denied purgatory, and who to incite the laity against the clergy, taught with impudence that sacrifices, offerings, and prayers for the dead were no more than whims, or reveries invented for the profit of the clergy. The council decrees that the guilt of sins is forgiven after baptism, the sinners may be liable to a temporal punishment, and obliged to expiate their faults in the other life; that there is a very holy and very wholesome practice to pray and offer sacrifices for the dead; and who joins not the council of *Constance* to condemn the errors, which are those of the *Cathars*, of the

The fourteenth decree determines that the worship of the saints is no idolatry, as heretics pretend, because the catholics do not adore them as God, nor believe that there is any divinity in them, but make use of them only to put them in mind of the son of God, and to excite them to love him whom they see represented, in order to imitate his holy actions and to demand the grace of Jesus Christ to help them therein; we do not therefore prostrate ourselves before images as before a deity, but adore him who made them saints. Images serve the illiterate to excite them to imitate the virtue and piety of the saints who are represented by them, the more so as one can often see by only one cast of the eye many things in an image, which he could not learn in a book without much pains and time.

Anno  
1528.

Book 137.

Of the  
worship of  
images.

The fifteenth decree maintains free will, in such a manner however that it does not exclude grace, which would be the error of *Pelagius*. The human will according to the holy scripture being anticipated by mercy and excited by a secret inspiration, turns itself towards God, draws near him, and prepares itself for that true grace which justifies, yet so that this grace is always ready, and that there is not a moment but God knocks at the door of the heart to enter into it, but this auxiliary attracting grace of God is not such as cannot be resisted; for if that were so, *St. Stephen* would have had no reason to reproach the *Jews*, that they were obdurate, and that they resisted the holy ghost, and *St. Paul* would in vain have advised the *Thessalonians* not to extinguish the holy ghost, if men were dragged on in this inevitable manner by divine inspirations. It is true that God draws us on, but not by violence; he predestines us, he picks us out, he calls us, but he glorifies only those, who, building on faith and charity, have made sure their vocation and election by good works.

The

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the sixteenth decree treats of faith and works. *He* had attributed so much to faith, that he had destroyed the merit of good works. The council says, that if one examines what the scriptures set forth in favour of faith, it will appear that it includes not the other virtues, particularly charity, which *St. Paul* has so highly commended; now charity is not idle, on the contrary it renders our election and our election certain by good works; hence it follows, that men are not justified by faith alone, but by charity; and good works are so far from being sins, that they are even necessary for justification, and may be considered as meritorious. To shew the solidity of these decrees the council set out the errors to which they were opposed, the number of thirty-nine, and then exhorts the fathers to employ their zeal against the heretics; in order to give the first example for that purpose.

priests, who are to certify the age, probity and capacity required, and that this certificate shall be attested by two other witnesses.

Anno  
1528.  
Book 131.

The fourth, that no ecclesiastic shall be admitted to subdeaconship, if he has not a title either of a benefice or of a patrimony of twenty *Parisian* livres income at least; that this title shall not be palliated, and that it shall not be in one's power to alienate it without the bishop's permission.

The fifth, that the bishops shall grant no dismissories, before they are informed of the age, capacity, morals and title of those who call for them.

The sixth, that those shall be suspended from holy orders who are ordained before the age determined by the canons, or who have not the requisite knowledge, untill they have attained to that age, and have been sufficiently instructed.

The seventh, that those who shall have been ordained in the court of *Rome*, shall not be admitted to the functions of their orders, until they are examined by the diocesan bishops.

The eighth, that those who are named for parishes shall be diligently examined by the same bishops before they can obtain the *visa*, to know if they have the requisite capacity.

The ninth, that the patrons shall name none for benefices but persons of capacity, and that if they fail therein after having got notice thereof, the council shall deprive them of the right of collating.

The tenth that sufficient manual distributions shall be assigned for those who shall assist at the offices of cathedral and collegiate churches.

The eleventh enjoins curates to reside in their parishes. unless they have a lawful excuse, and orders them to instruct their parishioners in every thing that relates to faith and morals.

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The twelfth prescribes what the curates ought to do for their parishioners for their salvation, as frequent confession, the participation of the sacrament of the eucharist, at least once a year, when they are in danger of death, or going to take any journey; they shall also admonish them to assist at the parish mass on Sundays and holidays, and shall excommunicate to the proctors those who shall fail to be present for three subsequent Sundays.

The thirteenth orders, that mass be celebrated in the parish churches on Sundays and holidays, and that offices which are founded be discharged on other days; in this rule it is also forbidden to erect new chapels or to rebuild those that are demolished, without having obtained the bishop's permission for that end.

The fourteenth forbids to celebrate mass in domestic chapels, under a pretext that permission has been obtained from the pope, if the bishop

The seventeenth, the psalms shall be sung with gravity and modesty, in a distinct manner capable of inspiring devotion, and care shall be taken that no profane or lascivious airs be played on the organs. Anno 1528. Book 131.

The eighteenth regulates, that the divine office be repeated in a decent manner, and with attention, by observing the pause and the mediation, rising at the *Gloria patri*, bowing at the name of Jesus, and one is forbidden to recite his office apart whilst they are singing in choir.

The nineteenth regards incumbents and those who are in holy orders, who are commanded to recite their office distinctly and observe the pauses, and deprives those of the distributions of the day, who shall be found walking or chatting in church, at the time that any one of the canonical hours is recited there.

The twentieth enacts, that those who are absent from the offices of the choir, and those who shall not be present at all the hours before the *Gloria patri* of the first psalm, and at mass before the end of the epistle, be deemed absent and deprived of their share of the distributions: if there be no daily distributions in some churches, they shall be raised on the bulk of the benefice, and the deans, provosts, and other officers shall not be deemed present but when they shall be absent for the benefit of the church.

The twenty-first orders, that the canons of a cathedral or collegiate church, newly received, shall immediately after their reception, get share of the bulk and other revenues of the prebend, unless there was some lawful foundation, to which that revenue should be annexed for a time, and condemns the practice introduced into some churches, whereby the old canons divided among



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of themselves for a certain time the income of those  
were newly received. The bishops who assist in  
councils are also enjoined to examine after they re-  
turn into their dioceses, the breviaries, antiphonairs,  
psalters, and other books of the church, in order to  
correct them if it be necessary.

The twenty-second says, that the abbots, ab-  
besses, priors and prioresses, shall take care to see  
monastic discipline strictly observed in nourish-  
ment, cloathing and manners ; that the monks and  
nuns shall not appear in public without their habit,  
canon regulars without their rochet, that they  
ought not to be exposed to the danger of apostatizing;  
that the bishops, in the course of their visitations,  
shall take care to correct abuses if there be any, and  
apply the necessary remedies to them.

The twenty-third, that the ecclesiastics shall be  
modestly clad, without habits of silk either in or  
out of the house, except the sons of princes and

The twenty-sixth, that the priests who keep concubines shall be punished according to the canons ; that those who shall go a hunting, or shall meddle in worldly affairs, shall be liable to the penalties ordained by the councils of *Orleans* and the second of *Lateran*. Anno 1528. Book 131.

The twenty-seventh, that in priories, where there shall be no revenue but for one month alone, the bishop of the place, conformably to the decision of the council of *Vienne*, shall unite that priory to the next monastery, that this monk may not live alone.

The twenty-eighth, that in the monasteries of women, no nuns shall be received but in proportion to the revenue, and that nothing shall be demanded for the entrance or for the reception, under any pretext whatsoever ; in the mean time, the council adds, that if any supernumerary woman, when the number is compleat, desired to become a nun, then one might receive a pension, that it should not be lost by her death, in case any one had a mind to take another poor girl in her place. The bishops are also charged to watch over the inclosure of monasteries.

The twenty-ninth regulates the government of hospitals, lazarettos, almonries, the revenues whereof ought not to be used contrary to the intention of the founders.

The thirtieth forbids the monopolies which are practised in societies to be spent in debaucheries ; orders the bishops to forbid them under pain of excommunication ; that the syndic and solicitors of fraternities shall carry their statutes to the bishop of the place and give an account how the money has been expended ; that church wardens shall be chosen every year in the parishes, who shall swear to discharge their office faithfully, and who shall

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their account when they are quitting the

The thirty-first orders, that the bishops shall be very cautious in pronouncing excommunications, that they shall not do it but for weighty reasons, and not at all for injurious speeches, unless they be heinous, after giving all the admonitions in form.

The thirty-second says, that the bishops shall visit at least twice a year the parishes of their dioceses, either by themselves or by their vicars, to examine if there be any heretics, and to punish them if any be found, obliging the inhabitants to obey them.

The thirty-third regards the translations of books of piety into *French*, which the heretics made use of to spread their errors with more ease, by adding to them explanations and notes. The council enacts, that all stationers shall be forbid

The thirty-fifth interdicts the preachers, who instead of preaching the gospel and the love of virtue, tell nothing but tales to make people laugh and to incline them to disobedience. Anno 1528. Book 131.

The thirty-sixth, that the power of the mendicant friars extend only over ordinary cases, unless they have received a special power to absolve from reserved cases.

The thirty-seventh, that the superiors of monasteries shall get the names of those who can hear confession put up in some part of the house, that one may know who to apply to.

The thirty-eighth, that the abbots who think they have a right of conferring the sacrament of confirmation, and of consecrating chalices, shall shew their privileges to the bishop of the dioces.

The thirty-ninth, that in the administration of the sacrament of marriage laughters and droll expressions shall be avoided, that one shall prepare himself for it by penance and fasting, that one shall not marry till after sunrise, and that those who contract clandestine marriages shall be excommunicated, *ipso facto*.

The fortieth, that the bishops shall take care to get indecent pictures which represent things that are contrary to the holy scripture, taken out of the churches, and that new chapel shall be erected under pretext of any miracle, without express permission from the bishop.

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BOOK CXXXII.

M E other prelates of the kingdom of *France* resolved to imitate the zeal of cardinal du *Prat* opposing *Luther's* errors ; for we find there has another provincial council assembled at *Bour-*  
n lent, the twenty-first of *March* this year . *Francis de Tournon*, who was afterwards  
nal, and was translated from the archbishopric  
mbrun to that of *Bourges*, presided as metro-  
an at this council, assisted by the bishops of  
ont, *Limoges*, *le Pui*, *Tulles* and *Saint Flour*  
uffragans, by abbots, priors of convents, and  
deputies of the chapter of his province. The  
object proposed in calling this council was the  
ervation of the faith committed to their trust;

There were then divers decrees made to the Anno number of twenty-three against *Luther's* heresy, 1528: and for the reformation of morals.

Book 132.

The first ordains that the errors of *Luther* and his followers, condemned long since by the holy see, shall be attacked only in general in public discourses, the circumstances of time and place considered according to the prudence of the ordinances and bishops, as they shall think proper, without specifying those errors in particular, except in such places where some of them notwithstanding their condemnation, might have made some progress, in which case they should be levelled at in particular.

Decrees of this council against *Luther*, and for the reformation of morals.

L'abb. col. concil. ut supra.

The second obliges curates to denounce to their bishops those whom they shall know in their parishes to be infected with the errors of *Luther* and of his followers; if there be any forcerers, enchanters, conjurers, who make use of charms, who have recourse to superstitions, and to the damnable use of characters, who practise devilish impostures to discover what is concealed; that the bishop or his grand vicar may punish them according as they deserve.

The third forbids all stationers, and others, to print or sell such books as contain the errors of *Luther* and his disciples, or even to keep them in their houses, and orders them to be given up to the bishop or his grand vicar within the space of a month; and in case of transgression, the buyers, sellers and printers of such kind of books are to be imprisoned, if they are found guilty after having been advertised of the publication of this decree.

The fourth prohibits also the buying and selling *Lutheran* books, and even those of the holy scripture which have been translated into *French* within eight years last past, unless they have been revised and

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approved by the ordinaries of the places, and  
those to be punished who will not obey.

The fifth is against questors, who shall not be  
permitted to publish indulgences, nor preach, without  
permission and approbation in writing from their  
superior; and the curates who tolerate such abuses  
shall be punished as well as the questors; no more  
strange preachers, of what order soever they  
shall be permitted to preach, without having been  
approved by the ordinaries.

The sixth, That the curates shall on every Sunday  
read to their parishioners the commandments of  
the gospel, something of the epistle of the  
day, and whatever may contribute to make them  
aware of their sins and practise virtue. They  
shall also read *Gerson's* tripartrite work translated  
into *French*; and in order to have the more time  
for instruction they shall abridge the ordinary  
sermons which are repeated in the discourse, and re-

that they take care of the flock committed a their charge. Anno 1528.

The tenth orders that a diligent search be made after the impious and blasphemers, who provoke the wrath of God, of the blessed virgin and the saints, that they may be punished according to their crimes. Book 132.

The eleventh, That in order to pay the greater reverence to God, the curates shall induce their parishioners to kneel for some time as often as they hear the bell ring for the elevation of the body of Jesus Christ in the mass.

The twelfth regards confession, and enjoins the pastors to forbid their penitents to reveal the penances laid on them by the confessors, and to forbid the confessors to disclose any thing that might have been told them in confession, or the penances they might have enjoined. Those who will not comply with this decree shall be severely punished; and the curates shall strictly prohibit certain ridiculous actions which are practised in the administration of baptism and matrimony.

The thirteenth renews the observance of the council of *Constance*, and of the pragmatic sanction concerning the residence of canons and other ministers of the church: their punctual attendance to the divine office and psalmody, which is to be done slowly, and with the necessary pauses in singing.

The fourteenth enacts that for the future no fines or forfeits shall be let to rent, nor the right of the seal of bishops.

The fifteenth forbids stationers and printers to print any church books, breviaries, missals, processions, rituals, diurnals and the like, without having first received a copy corrected by the ordinary or some one deputed by him.



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the sixteenth, That no societies shall be established without the consent of the ordinary, and no extraordinary expences shall be made at banquets, great entertainments, or dances, but the money shall be rather employed for pious uses. Usury and contracts under pretence of procuring the advantage of those societies are also prohibited.

The seventeenth, That the bishops shall have power to retrench the number of holy days, as they shall think convenient, which is left to their discretion.

The eighteenth, That school-masters shall not permit their scholars to read any books that may divert them from the divine worship, from the duties of the church and religious practices, and that such authors shall be put into their hands as are capable of improving their minds, and will enable them at the same time to speak well.

The nineteenth, That the curates shall be oblig-

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The twenty-second, That nuns shail be prohibited to go out of their monasteries, and that the ordinaries shall oblige those who are out to come back immediately, and to shut themselves up in their cloisters, and give no access to seculars. The chapter *Periculoso* touching the state of regulars is also ordered to be observed. Anno 1528. Book 132.

The twenty-third makes the same regulation for monks who are out of their convent, and obliges them to re-enter and live conformably to the rule of their order. These decrees were read and approved in the last session.

As lay judges made great encroachments on the ecclesiastical jurisdiction and the liberty of the clergy, the council thought it adviseable to make a decree on account of the troubles occasioned by secular judges in reference to the oath exacted from the clergy, by obliging them to submit to laymen in the decision of their cases; on account of the execution of testaments for pious legacies which regard the church; of the inventories of the moveable effects of the clergy drawn by the clerks of the officials; of the publication of monitory letters in suppressing the names; of returns made by lay judges, wherein privileged cases were charged; finally, of general and particular prohibitions made contrary to the statutes and ordinances of kings; the council resolved, that most humble remonstrances should be made to king *Francis* the first, to pray that he would redress those abuses, and support the liberty of the clergy, as a means of procuring the advantage of his lay subjects. The council thereupon made five decrees. Decrees concerning the jurisdiction and liberty of ecclesiastics. Labb. collect. concil. to. 14. pag. 429.

By the first it is ordered, that no monitory letters be granted without expressing the names, unless the damage whereof the grantee complains amount to the sum of two hundred livres; and that no ex-communication

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communication shall be issued for a smaller sum, shall be specified in the monitory.

the second, the wife, the children, and servants of those of whom the complaint is made, against whom the monitories are demanded, shall not be comprehended: No one shall be named such as have a hand in the action.

the third, notaries, registers, proctors and practitioners in the ecclesiastical courts, shall proceed by way of excommunication for salaried vacancies, dispatches, which have been due to the parties or clients: All that is to be done is to forbid their entering the church, until they are ordered otherwise.

the fourth, no letters of excommunication shall be granted upon the first contumacy, but only a prohibition of entering the church, unless the officers think proper to act otherwise according

Finally, the last decree ordains, that in order to Anno prevent the profanation of burying places, they 1528. shall be fenced and inclosed as soon as possible, at Book 132. least within three years after the publication of those ordinances of the council, and that. if those whom it <sup>Another decree concerning burying places.</sup> concerns neglect to do so, they shall be punished at the discretion of the ordinary. After all these decrees, the tenths, which the king demanded to help towards paying the ransom of the two princes his sons were regulated, and the council broke up.

*F I N I S.*













